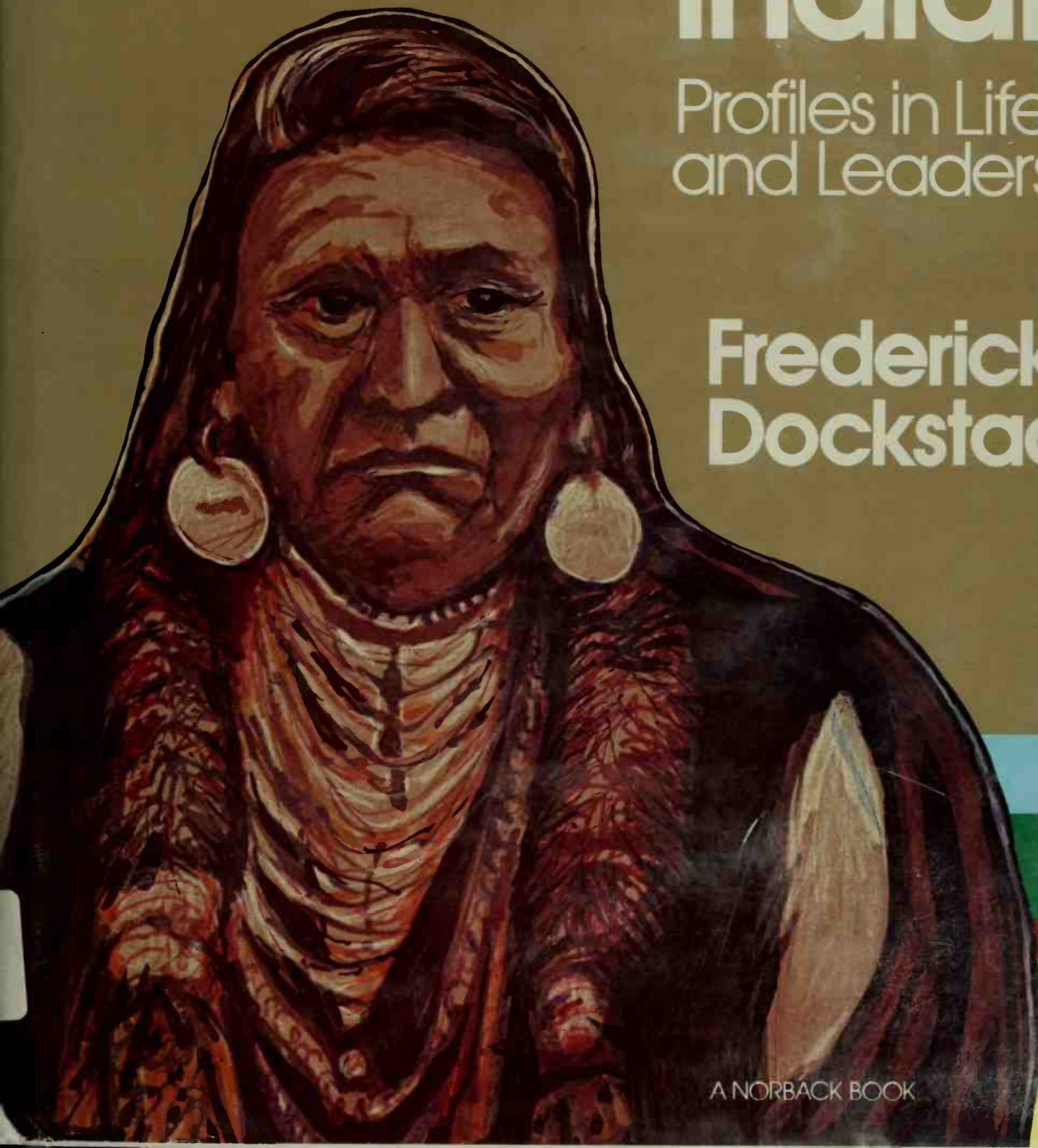


Great North American Indians

Profiles in Life
and Leadership

Frederick J.
Dockstader



A NORBACK BOOK

GREAT NORTH AMERICAN INDIANS

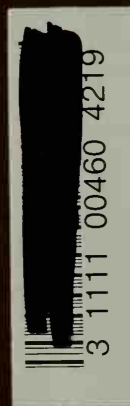
Profiles in Life
and Leadership

Frederick J. Dockstader

Brimming with authentic biographical data never before presented in a single source, this brilliantly detailed reference book vastly broadens our understanding of Indian life and customs. It presents life histories of 300 North American Indian leaders, from all regions and tribes, active between 1600 and 1977. It is the first such comprehensive study of a large number of important individuals since Hodge's famous *Handbook of North American Indians* (1910), and in style it combines both scholarship and vitality.

The emphasis in each biography is on the significance of each individual to the Indian people. Although persons of general familiarity (such as Tecumseh, Geronimo, Sitting Bull) are included, the total collection stresses lesser-known and more recent individuals—men and women in every field of endeavor, especially artistic, political, medical, and social leaders. Degonwadonti ("Lady Johnson" to the British), a great eighteenth century Mohawk diplomat; Charles Albert Bender of the Baseball Hall of Fame; Atsidi Sani, the first in a long line of Navajo silver-

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Profiles in Life and Leadership

Frederick J. Dockstader

A Norback Book



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FREDERICK WEBB HODGE

warm friend, wise teacher and gentle critic.
Upon whose work so much of this book is based.

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Great
North American
Indians



Introduction

As an interest in minorities has grown, so has the desire to know more about the people who make up the diverse elements of America, and the individuals who were prominent in these cultures. But while many written accounts are available concerning sociopolitical aspects of Indian life, and ethnographic descriptions abound, few comprehensive studies of Indian individuals have yet emerged—those biographical sketches which have been published have been largely concerned with one, or very few, persons. Often, unfortunately, these are only repetitive accounts copied from earlier writings, and involve a nuclear core of less than 50 of the hundreds of important Native North American leaders of the past. In an effort to broaden the degree of information available, as well as increase the variety of subjects, the following sketches are offered.

We know a great deal about some tribes, and almost nothing of others; we also know in depth the careers of some Indian individuals, and know very little about others. Many Indian groups seem to have possessed a talent for developing outstanding individual leaders in abundance, while other equally advanced peoples seem not to have enjoyed such a proportionate number. The reasons for this imbalance are difficult to answer—in some instances, the tribal customs offered little outlet to individual growth; in others, outstanding talent was stifled, or at best temporarily tolerated. One other reason for this apparent paucity may, of course, have been a simple lack of reportage by outside writers.

Persons familiar with Indian-White culture contact writing often note how faceless many of these accounts are, in such statements as “. . . the Indians do. . .” as though these were monolithic robots performing their daily tasks automatically. To cite a truism, “some Indians do, and some Indians don’t”—it is necessary to particularize by tribal area, life-style, or person when discussing Indian culture.

A further step towards obscurity is demonstrated in the vast quantity of photographs preserved in collected archives scattered throughout the country, portraying Indian people about whom absolutely nothing is known. Many of these are superb photographic documents, but lack even the most elementary ethnographic or historic information. It is extremely frustrating to try to learn: Who is the person? To what tribe did he belong? Where did he live? When did he live? What did he accomplish? Many of these men and women must have had interesting, even important careers to have warranted the painstaking attention of the early photographer. But today they are only nameless although fascinating, faces.

The difficulties of obtaining precise data concerning individual Indian people are tremendous. Much of the available information amounts to a repetition of earlier accounts, with little new information added; earlier errors also remain uncorrected. Indian people were rarely accorded individual dignity by White authors of early historical accounts—one flagrant example of this is to be found in the large number of multitomed state and county histories which frequently include

one or more volumes of local biography. Only a handful of these histories include Indian people among those listed as having settled in the region involved.

Tribal affiliations were not always carefully recorded; some were guesses at best, or so imprecise as to be meaningless today. Others actually represented the tribe of the spouse, rather than that of the individual concerned; this is particularly true where home residence changed with marriage, as was a custom common to many groups. In some instances the "tribe" listed was, in fact, simply a small village or band. And as for the correct age of the person, this is rarely possible to establish with any degree of accuracy. Age, as such, was not important to a majority of Indian people, and the strict recording of birth data, or the observance of birthdays, so momentous in White society, had little relevance to most North American Indians. Older people were respected for their wisdom and experience, but numerical scoring of their years was relatively immaterial.

Indeed, it is the names themselves which present the greatest difficulty in any effort to compile an accurate biographical study. Most Indian people have more than one name during a lifetime, and some make use of several, depending upon the customs of the particular tribe. These are perfectly suitable for a specific period, but can and usually do change as the individual matures; thus, it is often important to know when a given name was recorded, since that fact may have a considerable bearing upon the identity of a given person.

The high incidence of child mortality also had a bearing upon the problem: many babies were not named until some time after their birth, thereby remaining "in limbo" until they had safely passed the critical early period of life. This practice of delaying the naming of the baby may have grown out of a recognition of nature's harsh world; but whatever the reason, most name bestowing in a formal sense occurred some time later.

Some names were used only once, and at the death of the individual were never mentioned again, nor applied to any subsequent persons; other names were put "in storage," to be reapplied after two or three generations had passed. In many tribes, certain names were hereditary, to be handed on from one generation to another—thereby making it difficult today to know which of several similarly named individuals is involved. Some names were ritually, religiously, or historically important—to be bestowed only as individuals took on a given role in the society. Names would be given, sold, or even traded—sometimes as an honor, sometimes as a gesture of friendship or social relationship. A few groups "threw away" their names, others were extremely secretive, never mentioning a name once it was given; this was particularly true in those instances where names had a religious character. Thus, while some names were public, more often they were private, and closely guarded, to be used only under specific circumstances. It is obvious that these customs created a sometimes impassable barrier to the outside questioner.

Not infrequently, the individual Indian would supply a name selected at random when asked—simply to accommodate the visitor or

official, largely to get the question answered, provide a courteous reply, and get rid of the nuisance. And the common practice of "opposite acting" also created problems, since translations of names were frequently exactly contrary to the true meaning; these, solemnly entered into the historical record, often caused later confusion. And in some tribes, names per se were not regarded as of particular importance, being treated with a mild vagueness when considered at all. This makes it difficult for the outsider to understand what seems to be an indifference towards self on the part of the individual Indian. And lastly, while Indian memory in general is excellent, it is not infallible, and all vital statistics based upon such personal recall must be regarded with extreme caution. To facilitate reference among these conflicting terms, the varieties of names and their alternate forms and spellings are listed in the Index.

An additional, although perhaps less significant problem is that of "Indian chiefs," i.e., the designation of given individuals as chiefs of the tribe. In some groups, chiefs were truly rulers: authoritative persons who held dominant positions by selection, heredity, or conquest. In other groups, leaders had no other function than to represent the temporary interests of that group. Many tribes had more than one chief at a time—a peace chief, who governed more or less completely during times of tranquility, and a war chief whose military skills were needed at times of stress. And still others had religious chiefs, whose ritual knowledge made their role a particularly important one. Each of these chiefs yielded to the other as the situation demanded.

Not infrequently a tribe would "appoint" a given individual to represent the group for a particular purpose, even though he might not be actually regarded as a leader in daily life. The reason for such a designation was usually oratorical skill, the ability to speak English, particular knowledge of a situation, or clearly recognized wisdom or diplomatic abilities.

These varying responses gave rise to complicated personnel designations which the White men never really understood completely. And this dilemma led in turn to a practice whereby "chiefs" were appointed by Indian Agents, military authorities, and occasionally religious or civil governors. Usually these "chiefs" were the more amenable or cooperative individuals. This practice only added to the number of chiefs, with the result that on occasion a given tribe might have a half dozen or more chiefs at one time. Another confusing early custom was the colonial attitude toward native tribes; the tribes were considered as nations and their leaders as royalty. From this came such names as King Hendrick, Queen Anne, and the myriad "Indian Princesses" which are still in use today.

The translation of Indian language names was a major problem; many of the names were unintelligible to non-Indians, albeit perfectly rational to the native. The logic used in choosing the Indian name was not always evident to the White man who recorded it, and he often twisted the meaning in order to arrive at a "sensible" connotation—in the process losing much or all of the colorful poetry, subtle humor, or shrewd evaluation of character so frequently found. The difficulty

of determining the meaning, mastering the pronunciation, or understanding the reasoning behind a name often resulted in incorrect or absurd transliterations. One example will suffice: the name of Wah-bahnse is usually given as "Dawn of the Day," or "He Causes Brightness"—suggesting a poetic reference to enlightenment, or a bright beginning. But in his own words, the term came from "When I killed the enemy, he was pale, like the light of the early morning." And other, equally complex origins are legion, thus giving rise to much confusion. It must also be added that at times there was a deliberate effort to make the name sound ridiculous, to demean the individual as well as the culture of the people. Some of these were foolish, others simply derisive—and many were outright obscene.

The net result was that names were often wholly invented by Whites solely to attach meaningful or linguistically comfortable labels to a given individual for recording purposes, regardless of the significance or accuracy of the name in the native society. The requirements of the bureaucratic record system, and missionary insistence upon baptismal names in the Christian fashion, often forced a solution whose outcome was largely dependent upon the good taste, sensitivity, knowledge, or bias of the person doing the recording. This was particularly true in those instances where names were imposed by school teachers, Army personnel, Indian Agents, or missionaries whose backgrounds were often betrayed by the assignment of such appellations as Noah, Samson, Sarah, or Alexander, to mention only a few.

Furthermore, many Indians went by European *and* native names, i.e., Wovoka, also known as Jack Wilson; Oqwa Pi, or Abel Sánchez; or Galegína, known as Buck Watie, who adopted the name of his patron Elias Boudinot. These names were either taken on by the Indian from neighbors, friends, or employers, were given to them by Whites, or were part of a dual-name system—as in the Pueblos, where tribal names were bestowed ritually, but for daily purposes, baptismal European names were regularly used.

A final problem has been the fact that biographies of Indian people have by and large been undertaken by authors of children's books; rarely has this effort been directed towards adult readers. There is, of course, absolutely nothing wrong with this; but it does affect the treatment of the subject, the depth of detail covered, and most regrettable of all, the place it occupies in the minds of most readers. Unfortunately, juvenile writings have never received their due respect in American literature, earning at best a secondary role in critical consideration. All too often this attitude also affects the quality of that writing, thereby perpetuating a vicious circle.

In an effort to grapple with these difficulties, improve the reading consciousness of the literate public, and to come up with a volume which will be useful to most of the general reference needs of today's readers, this collection of 300 of the most sought after Indian biographies from North America has been compiled. This is not to claim that these are "the most important" native American leaders; there are some extremely influential persons omitted, due either to the difficulty of obtaining sufficient information concerning their careers,

of the inflexible limitations of space. It must also be stated that in the desire to expand coverage in some areas as opposed to a redundancy of roles in others, it was felt that too much duplication would be less helpful than the introduction of other perhaps lesser known careers. Any work of this nature must represent an arbitrary selection, and today's economics of publishing only emphasize the problem. I deeply regret this limitation, but I trust that the total number of biographies will prove sufficiently balanced to serve most general reference needs.

The biographical sketches themselves are in no sense regarded as complete; within each will be omissions of detail. The ambition to provide a volume complete in coverage and detail would require a book far larger than presently possible. This work is simply intended to bring together the basic information concerning a large number of Native North American leaders for most quick-reference purposes, and to guide the reader to further reading. This brevity will be found particularly for those persons of general familiarity, such as Geronimo, Red Cloud, Sitting Bull, et al. There are so many book-length accounts of their lives that it seemed wiser to restrict their profiles, simply placing them in relationship to their own people, thereby providing more space to include a larger selection of many lesser known and more recent individuals.

Several ground rules were established in organizing this volume. All individuals included were clearly of Indian ancestry, which made it necessary to eliminate a few extremely important persons active in Indian history, such as Madame Montour, Blue Jacket, and Eleazar Wheelock, who were not of Indian parentage. All individuals included are dead; thus avoiding the problem of whom to include among living North American Indians today, for this volume is not intended as an Indian *Who's Who*. A further consideration was the importance of the individual to the Indian people, rather than the evaluation of a career from the White point of view; and in this regard, it must be made clear that not all of the persons included in this work were admired by Indians—several are regarded as betrayers of their own people—yet their importance in history cannot be disregarded.

Sources for the information used in these sketches include the usual historical summaries, personal accounts, and biographical notes; they are all listed in the Bibliography. An effort has been made to examine many of the writings of those who knew—or were—Indian participants, or who wrote about them at the time they were still living. Special attention has also been given to the mention of the families, both spouses and children, many of whom were, or became, important in their own right. All dates and vital statistics have been based upon the best available authority and where these are uncertain—which is not infrequent—that questionable situation is appropriately indicated. Tribal affiliations are those accepted by most scholars of Indian history, or by the individuals themselves at some point in their careers.

Portraits have been used where available. Unfortunately, this is a particularly uncharted sea, and some of these have questionable identification—these are presented only as the reputed likeness of a given individual. Accompanying many of these profiles is a selection

of many of these people will be revealed with the inclusion of these which would have been in common use at the time the person was active. Such inclusion is not only "for art's sake," although the esthetic quality of many of these objects provides a pleasing cultural complement; it is also hoped that a more vivid understanding of the life-style of many of these people will be provided with the inclusion of these objects. To separate these persons from their material world is often to remove much of the vitality and color from the account of their lives. Sources for all of these illustrations are indicated for further reference as desired.

A glance at the Bibliography for this volume will provide a fair indication of the limited number of biographical writings which have been published, in proportion to the vast literature on the general subject of the North American Indian. Many of these writings are now extremely difficult to obtain, and most of them were written after the fact, usually with a White-oriented bias. Others were written at the time the individual was active, and while this has the value of being a firsthand account, it often reflects the racial or social feeling which colored so much of the earlier writings about the Indian—attitudes which still exist today. Military, religious, or economic motivation can be readily detected in many of the evaluations of the role of a given person in such works.

Of paramount value, of course, has been the work of Frederick Webb Hodge, dean of ethnohistorians. His two-volume *Handbook of American Indians North of Mexico* remains the only major volume in which an extensive number of individual profiles can be found. The author is indebted to this one source perhaps more than any other. Two other books of major significance were the biographical compilations by Benjamin B. Thatcher and the *History* prepared by Thomas L. McKenney and James Hall. Without these similar publications any attempt of substance would not be possible today.

A particular effort has been made to include men and women in every field of endeavor, rather than simply presenting the careers of military leaders who have figured so prominently in most biographical collections. Unfortunately, it must be admitted that the latter were the examples which attracted the attention of most writers and their readers, and the peaceful or less dramatic careers of medical, political, artistic, and social leaders often escaped notice. This has resulted in an unbalanced portrayal of the success which Indian people have achieved over the years, which only served to perpetuate the stereotype of the militant, uneducable, intransigent savage. It is hoped that this volume will help somewhat to erase that image.

I am deeply grateful to many people and institutions who have assisted in the preparation of this book. Initially, Craig and Peter Norback provided the organizational inspiration for the project; the contributions of John S. Berseth and John Hawkins, who undertook much of the legwork in running down many of the basic details, is equally appreciated, as is the support and encouragement of Eugene M. Falken and Robert Ewing of Van Nostrand Reinhold Co., since this materially strengthened my belief in the viability of the book. The

careful editorial eyes of Alberta Gordon and Nancy Budde Deitch are responsible for the pulling together of the manuscript into a presentable work.

In the data-gathering process, the biographical work of the late Marion Gridley was an inspiration, and the contributions of such friends as Ida Mae Fredericks, David L. Harner, Harry C. James, Jeanne Owen King, and Sallie Wagner were invaluable. Professional courtesies generously provided by Jeanne Engerman, Paula Fleming, Marc Gaede, Carmelo Guadagno, Nancy O. Lurie, Arthur L. Olivas, Ann Reinert, and Melodie A. Rue have strengthened the quality of this book immeasurably.

Lastly, I cannot overlook the cheerful cooperation of the many Reference Librarians and Photographers who provided assistance; a list of all these would take more space than is available. The staffs of Columbia University Library, and the Huntington Free Library, of New York City, were particularly cordial in their assistance to me. And in the final "writer's isolation booth," no one was more patient and supportive than my wife Alice. I can only thank them here, and hope that this final product will justify the support and time spent in researching needed information and illustrations.

To penetrate the curtain of obscurity at this late date is difficult, yet it is to be hoped that *Great North American Indians* will serve the needs of its readers, allowing them to place a large number of major Indian figures in their proper niche in North American history. That this information is so elusive is a further sad testimonial to the confrontation between Indian and White, and the long refusal of one people to recognize the equality of importance of outstanding individuals in the other.

As a final suggestion, resulting from the day-to-day preparation of this book: any reader who will read this work from beginning to end without skipping to better known persons, will find it a surprising narrative of Indian-White relations—and in so doing, will perhaps encounter a fresh approach to an understanding of the problems which confronted both peoples during the resettlement of North America. While this is certainly not a literary novel, the following pages will reveal many moments of high dramatic impact.

FREDERICK J. DOCKSTADER

Abomazine (ca. 1675-1724)

Also Bomazeen, or Bombazine, of unknown derivation, meaning "Keeper of the Ceremonial Fire." A prominent Abnaki sachem who early suffered from the treachery of the colonial authorities. His home was at Kennebec, Maine, and he came to prominence during the last decade of the 17th century, when he went to visit Governor William Phips. In 1693 he made a treaty with Governor Phips, but the next year became involved in disputes with the settlers over land ownership.

Proceeding to the fort at Pemaquid, Maine, in 1694, under a flag of truce, he was seized by the authorities and imprisoned at Boston, then the "capital" of the combined Maine-Massachusetts colony. After his release, Abomazine swore vengeance for the treachery, and raided local settlements from Chelmsford south to Sudbury in 1707; three years later, he went north to attack Saco, in Maine. Hostilities continued until early in 1713, and he finally agreed to a treaty with the Whites at Portsmouth, New Hampshire on July 13.

But this was not a long-lived period of tranquility. Continued friction between Indians and Whites resulted in raids and counterraids, until finally a party of soldiers under Captain Moulton came upon the Abnaki at Taconnet, Maine, killing Abomazine and several of his warriors, early in 1724. The Whites then proceeded to Norridgewock, where they captured Abomazine's wife, and killed his daughter.



Birch Bark Container (and cover);
Penobscot
(*Museum of the American Indian*)

Adario (ca. 1650-1701)

Also called Kondiaronk, or Sastaretsi, "The Rat," a Tionantati chief who was famed throughout the Montreal region for his shrewd strategy in dealing with the Whites, as well as with other Indian tribes. Little is known of his birth, but in 1688 he is recorded as having made a treaty with the French whereby he agreed to lead an expedition against his hereditary enemies, the Iroquois. Undertaking the project in good faith, he was astounded to learn that the French had already begun to deal with the Iroquois for peace, and that the latter were preparing to dispatch representatives to go to Montreal to negotiate.

Adario determined to ambush the group of Iroquois chiefs; and after appearing to agree with the instructions of the French commander at Cataracouy not to interfere, departed with his men, and later captured the Iroquois, who were led by Dekanisora, a prominent Onondaga warrior and diplomat. Adario told the latter that the French had instructed him to waylay and murder the Iroquois; and then, in a gesture of generosity, set the party free, with the exception of a hostage who was held in retaliation for a Huron warrior who had been killed during the affray.

Returning to Michilimackinac with his hostage, Adario turned him over to the French commander, who had him executed for murder, not knowing of the background of intrigue involved. Subsequently, the

Iroquois set forth with over 1200 warriors in an attack upon Montreal on August 25, 1689. The French, who had been comfortable in the feeling that peace was imminent, were taken completely by surprise, and hundreds were killed, or taken captive. The town was burned, and the carnage was so great that only the existence of a few strong fortifications saved the Whites from being forced entirely out of the country.

Adario later led a delegation of Huron chiefs to Montreal to conclude a treaty, and died in that city on August 1, 1701. He was buried with military honors conducted by the French authorities in the Montreal cemetery, apparently maintaining his dual role to the end.

Thomas Wildcat Alford (1860-1938)

Thomas Wildcat Alford (1860-1938)
and Family
(Oklahoma Historical Society)

Gaynwawpiahsika, "The Leader," often called Gaynwah, a Shawnee leader who was an outstanding Indian Service worker and teacher in the late 19th and early 20th centuries. He was born in the region of the Canadian River near Sasakwa, Oklahoma on July 15, 1860. His father



was Gaytahkipiahsikah, "Wildcat"; his mother was Waylahskise, "Graceful One," the great-granddaughter of Tecumseh. Both parents were members of the Absentee Shawnee, a small band which had left the main body of that tribe. As a boy he was taught tribal legends and traditions, and then, at the age of 12, was enrolled in mission school. In 1879 he won a scholarship to Hampton Institute in Virginia.

Before he left for the east, the tribal elders told him to be careful about adopting the White man's ways, especially in religion, and to guard against losing his Indian heritage. But only part of their warnings were heeded, and when the young man returned home a confirmed Christian, and something of an eastern dude, he was shunned by his compatriots. He thereupon left to take up a teaching position, and the next year was appointed the principal of a new school which the Federal Government had built for the Shawnee tribe; he stayed there for the next five years. Then he began to work toward helping the older and more conservative Shawnee adults to understand the changes which were taking place in their lives.

Every Indian had to register in order to get a land allotment, but many in the tribe wanted absolutely nothing to do with the White man and his preoccupation with paperwork. In 1893 the United States formed a "Business Committee" of Shawnees to supersede the old tribal government. Alford became chairman of this group, and tried to make the best of an impossible job.

Some unscrupulous operators tried to take advantage of the reluctance of the tradition-minded Indians to sign up for their land allotments. By getting such land for themselves, the Whites hoped to amass large holdings. Alford was generally able to prevent injustices, but not always; his knowledge of White law helped him, but the political position in which many of his adversaries were placed often overcame his arguments. He also spent some time in Washington, D.C., pressing the Shawnee claims for a more equitable settlement. He married Mary Grinnell, by whom he had five children.

Becoming more deeply involved in Indian matters, he became a full-time employee of the U.S. Bureau of Indian Affairs. In 1907, when Oklahoma was admitted to the Union, many problems remained from the earlier Indian Territory days, and Alford was active in helping his people solve what to many were perplexing and often tragic dilemmas. He died at Shawnee, Oklahoma on August 3, 1938 at the age of 78, and was buried in the family plot.

American Horse (1840-1908)

Wasechun Tashunka, an important Oglala Sioux chief, was born in the Black Hills country of South Dakota in 1840. He was the son of Sitting Bear. There were two well-known Sioux people by the name of American Horse; the older was killed at Slim Buttes, South Dakota on September 5, 1875 and was apparently the uncle of the present individual.



American Horse (1840-1908)
(Huntington Free Library)

As a young man he was originally named Manishee "Cannot Walk," and did not particularly distinguish himself as a warrior. He was no coward, but for one reason or another advocated peace with the Whites.

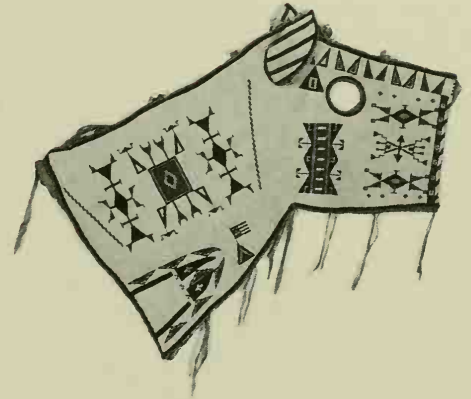
That he was acting out of genuine concern for the lives of his people and not as a paid servant of the United States is perhaps demonstrated by the fact that he retained a strong influence in tribal councils throughout the troubles of the latter part of the century. American Horse was known as an outstanding orator and a skilled diplomat; he went to Washington many times as a tribal representative.

In 1887, General George Crook and a federal commission visited the Oglala to try to convince them to sign away most of their South Dakota lands in return for a new reservation and other promised benefits. American Horse tried to talk the treaty to death—even the exasperated Crook had to admit that "He's a better speaker than any of us"—but after two weeks, advocated accepting the terms because he felt that this was the best (or least worst) settlement the Sioux could obtain.

Many of his brother chiefs did not agree, however, and tension rose as the followers of Wovoka's Ghost Dance religion gained more converts as they prepared to dance the White man into oblivion. As reservation conditions worsened, with the Indian Agents failing to fulfill the various agreements which had been made, the Sioux situation became desperate, and people were actually starving; confrontations became commonplace, and it was obvious that sooner or later bloodshed would result. At one point, American Horse stepped between the Indian Police and a group of angry young men, to whom he said, "You are brave today . . . but what will you do tomorrow? The soldiers will pour in, and it will be the end of your people." The son of Red Cloud sharply replied in anger and frustration, "It is you, and men like you, who have reduced our race to slavery and starvation!"

Shortly after this came the climax of the Ghost Dance outbreak which was put down brutally in 1890. American Horse, sensing disaster, had brought his people to the reservation headquarters at Pine Ridge, where they escaped the violent slaughter at Wounded Knee Creek. The very next year, he headed a united Sioux delegation to Washington seeking fairer treatment for the tribe. They returned after mixed success, but the Wounded Knee tragedy had left a bitter aftermath, and the delegation returned to the reservation, in the words of one historian, "to wait for yesterday."

American Horse died at Pine Ridge, South Dakota on December 16, 1908 at the age of 76, a colorful, well-known representative of the Sioux people. He had two daughters, and one son, Samuel, who he sent to Carlisle Indian School.



Beaded Horse's Head Cover; Sioux
(Museum of the American Indian)

Annawan (?-1676)

Also spelled Annawon, from Algonquian, "commander; chief," a Wampanoag sachem who became War Captain to Metacom, the leader in King Philip's War (1675-1676). Nothing is known of his parents or his date of birth; he first comes into public mention just before the outbreak of King Philip's War. Totally loyal to Metacom, Annawan must be given credit for much of the success of the Wampanoag campaigns.

Although Massasoit had maintained friendly relations with the Whites throughout his long life, conditions changed abruptly after his death in 1662. Metacom set about forming a confederacy among many of the New England tribes, and relied heavily upon the diplomatic skills of Annawan, his trusted lieutenant. However, Sassamon, the secretary of Metacom, treacherously informed the English of these efforts, and King Philip's War began.

At first, largely because of Annawan's leadership and military tactics, the Indians won a number of victories. Unable to defeat them militarily, the White settlers began to destroy Indian crops and villages, a strategy which proved to be far more effective. The Indian alliance began to fall

apart slowly as the various bands drifted away to seek food and rebuild their homes. Historians tend to agree that, had the Indian confederation held fast, the colonists would have been entirely wiped out.

In the final battle of King Philip's War on August 12, 1676 near Kingston, Rhode Island, the colonists obtained the support of a large number of Mohegan Indians; with this assistance, they decisively defeated Metacom and his warriors in The Great Swamp Fight. Annawan and Philip and some of their followers escaped into the Swamp, but Metacom was later betrayed and killed. Annawan rallied the rest of the forces and managed to successfully lead them out of the trap. He continued fighting in the area of Swansea and Plymouth, playing a deadly game of hide-and-seek for a long time, relentlessly pursued by Captain Benjamin Church, who was determined to capture or kill every hostile Indian.

Annawan managed to elude Church by moving continuously, never camping twice in the same spot, although some of his followers were captured from time to time. Finally, one of the captive Indians revealed Annawan's hiding place. Church deployed a small group of Indians to divert Annawan, while at the same time closing in on the rear; in the confusion he seized the Wampanoag's weapons. Thinking themselves surrounded by a larger force than there actually was, the Indians surrendered. Church was given Metacom's wampum belts and other possessions in token of victory, and the prisoners were taken to Plymouth Colony for trial.

After admitting that he had personally killed several English soldiers, Annawan was condemned to death. Church, however, having successfully stamped out the Indian rebellion, felt compassion for the great warrior, and interceded to save him, out of respect for his military qualities. However, while he was absent from the Colony in 1676, a small group of revengeful colonists seized Annawan and beheaded him.

Juan Antonio (ca. 1783–1863)

Cooswootna, also known as Yampoochee, "He gets Mad Quickly," a major figure in the early Indian history of southern California and a chief of the Kostakiklim lineage of the Cahuilla (Kawia) tribe. He was born in the Mount San Jacinto country around 1783, and came into historic notice on July 4, 1842 when he met with Daniel Sexton at San Gorgino Pass; the latter had come into California via the Santa Fe Trail, and celebrated the American holiday by erecting a flagpole.

The abolition of mission rule in the coastal area in the 1840s left a chaotic governmental situation; many speculators flooded into the area, and colonists from Mexico sought to take over mission lands. In 1845 Juan Antonio was recorded as the leader of the Mountain clan groups, active at Rancho San Bernardino. He assisted Lieutenant Edward F. Beale during the U.S. Army explorations of the period, defending them against raiding Ute war parties led by the redoubtable

Walkara. On several occasions, Juan Antonio forced Walkara to retreat, and his courage and strategy led Lieutenant Beale to present him with a pair of military epaulets, which the chief wore from then on at every ceremonial occasion.

By 1852, Juan Antonio had become titular chief of the Cahuilla through his ability as a leader, although he was never the hereditary chief of the tribe, which numbered about 3000 people at that time. He established his home at Politana, where he remained until forced out by Mormon encroachment. A short, stocky man not over 5' 5" in height, he was always known as a severe disciplinarian controlling his own people completely, if on occasion somewhat brutally.

In 1851, the renegade outlaw John Irving invaded the area with 11 companions, stealing cattle and killing local people. Juan Antonio led a party of Indian warriors against the band, finally killing all but one member. While the Californios applauded the swift pace of justice, the Americans—although equally approving of the removal of the outlaws—were nevertheless unable to reconcile themselves to the fact that Indians had taken upon themselves the execution of the law, and in so doing, had killed White men; accordingly, they deposed Juan Antonio. The authority of the Whites to remove the Indian chief apparently was never questioned. But the Indian people ignored the deposition "manifesto," and continued to accept Juan Antonio as chief.

This was but one of many irritations operating at the time, and the sale of Rancho San Bernardino to the Mormons in 1851 was a further annoyance, since it meant that the Indians who had been living there were forced to move. Juan Antonio himself moved his quarters to Sahatapa. Things grew from bad to worse; and the imposition of taxes by the Americans following the successful outcome of the Mexican War, although based upon the assumption that Indians were citizens, further outraged these original owners of the land—this was something which neither the Mexicans nor the Spaniards had ever done. And lastly, the invasion of thousands of gold-seekers increased the restlessness and outrages on all sides. A ferry was established to convey the newcomers across the Colorado River; the Indians not only envied the profits of the White operators, but resented their monopoly and high charges. They struck against the monopoly, temporarily putting the ferry out of operation.

Out of this turmoil came a local Cupeño leader and rival to Juan Antonio, named Antonio Garra (or Garrá). He attempted to establish an alliance against the Whites with the Quechan, Cócopa, and northern Tulareño peoples; the latter refused, having just made a peaceful arrangement with the Whites in their own region. Incorporating mysticism into his political efforts, Garra promised his followers that his powers would turn the American bullets to water. While there seems no doubt that he was trying to sincerely protect the interests of his own people, it is equally certain that much of his effort was impelled by jealousy of Juan Antonio.

Meanwhile, the U.S. War Department had dispatched a trio of commissioners to negotiate with the California Indians, in hopes of cementing peaceful relations. In the northern part of the territory, George W.

Barbour was successful in making several agreements, notably with the Tulare people, and promised that he would next visit the south California tribes. For mixed reasons, he failed to do so, and this set the stage for further discontent. A feeling of neglect, combined with the rivalries between Garra and Antonio, plus the determination of the former to unite the southern Indians, all fed upon the frustrations of the Indians. Despite the efforts of Pauline Weaver, a part-Cherokee mountain man from Taos who had settled in the region, and a trusted friend of Juan Antonio, a major Indian uprising occurred which resulted in attacks upon Jonathan W. Warner, a leading rancher in the area, and other Whites in the San Bernardino region. Some of the Californios, led by the prominent Lugo family, were successful in getting Antonio to remain neutral in the exploding confrontation, and finally induced him to go on the offensive against his rival. On December 8, 1851 he captured Antonio Garra, and the latter, after receiving a summary court martial, was executed for murder.

At the end of the year, a treaty of friendship was signed on December 20 with General J. H. Bean who was one of the commissioners sent to negotiate for peace with the California Indians. In 1852, Commissioner O. N. Wozencraft sought a treaty which would allow the Cahuilla control of their own lands, as well as recognition of Juan Antonio for his assistance. But the California Senate would not ratify the treaty, thereby setting the scene for further bloodshed. Land greed proved the critical factor—as it had throughout the continent—and combined with an unwillingness to yield any control of land to Indians. When Juan Antonio complained that he and his people had never been compensated for their help in putting down the several uprisings, his pleas went ignored. Eventually, violence broke out in 1854–1855, with sporadic attacks upon local White citizens. Then Juan Antonio went to the Quechan people, requesting their cooperation against the ever-increasing American demands; they refused to cooperate with him. The Mohave, while willing, were hesitant, and the effort failed. This collapse in unity apparently convinced the chief that the road to survival would not succeed along the war route.

By 1856, anti-Mormon feelings in the Southwest were at fever pitch; Bishop Nathan Kinney had gone among the tribal groups trying to convert them, and this aroused the already strong feelings of the non-Mormons throughout San Bernardino County. The result was a diversion of interest in Indian problems; an atmosphere of neglect made them vulnerable to predatory Whites, and they were moved off their land, refused sufficient water for irrigation of their crops, and became literally starving paupers in their own country. Squatters cut off the water supply and raided the Indian families for food which they refused to pay for.

In this atmosphere of desperation, a smallpox epidemic broke out, introduced by White settlers coming into the area. On February 28, 1863 Juan Antonio died of the plague in San Timoteo Cañon, the last of the great Cahuilla leaders.

In 1956, during an archeological excavation in the area, a shallow grave was uncovered in which a skeleton was encountered. It was located approximately 100 yards south of the El Casco Schoolhouse in San

Timoteo. On the shoulders were the remains of a pair of military epaulets—conclusive evidence of the identity of the deceased. After measurements and photographs were taken, the body was reverently reburied.

Arapoosh (ca. 1790-1834)

Known to the Whites as Rotten Belly, or Sour Belly, this great chief of the River Crow was one of the most important early leaders of his people against their traditional enemies. The Crow territory was a large area, extending almost from the Black Hills to the Rocky Mountains. Arapoosh (also Arrapooish or Eripuass) was born probably in the mountains which today bear his name sometime around the end of the 18th century. He is said to have received his name from his disposition. He was known as a surly, decisive, but brave, leader who asked for—and gave—no quarter in battle. The account claiming that he appeared at Pierre's Hole, Idaho, suffering from a gut wound apparently has him confused with a Nez Percé warrior named Tackensuatis, later also called Rotten Belly.

Whatever the source, Rotten Belly was regarded as having extraordinary spirit power which made him virtually unbeatable in war. One example is the source of his medicine. He had a vision that the "Man in the Moon" came to him and offered to be his guardian spirit; accordingly, Arapoosh painted the symbolic design on his medicine shield. Whenever the village planned to undertake a major project, the shield would be rolled along the row of tepees; if the design was uppermost when the shield stopped, success was predicted; but if the design fell "face down," the project was doomed, and thereby abandoned.

In 1825 the Crow nation concluded a treaty of friendship with the United States, but Arapoosh refused to sign it. He was already suspicious that the Whites had come to take more than they gave, and that his people's welfare was in jeopardy. Furthermore, he did not like the idea of being confined to a reservation. As he said to a fur trader, "The Crow country is in exactly the right place. Everything good is to be found there. There is no place like the Crow Country." And he spent much of his warrior life defending his tribal territory, but unfortunately, the White man felt the same way about the lush mountain land inhabited by the Crow nation.

Arapoosh was chief when the Crow warriors won their war against the Blackfoot in the late 1820s. He met William Sublette at Pierre's Hole in 1832 and he was greatly impressed by the stately bearing of the chief and his great reputation. The Crow were later defeated by the Cheyenne, but in June 1833, led by Arapoosh, they gained revenge and an important victory.

But in August 1834, according to Jim Beckwourth, shortly before a battle with the Blackfoot, Arapoosh placed his shield on a pile of buffalo chips, saying "If it rises, I shall die before I return to the vil-



Painted Medicine Shield of Arapoosh;
Crow
(*Museum of the American Indian*)

lage." The shield then appeared to rise to the height of his head, without any visible cause. The chief went off to attack a makeshift Black-foot fort, and he was killed in one of the assaults.

Spencer Asah (ca. 1908–1954)

Lallo, "Little Boy," was one of the leading Kiowa artists who developed his talents during the first half of the 20th century, to become a leading portrayer of the esthetics of the Southern Plains Indians. He was born about 1908 near Carnegie, Oklahoma, the son of a Buffalo medicine man, thereby growing up deeply affected by the traditions and rituals of his people.

He was educated in local government Indian schools, and graduated from the St. Patrick's Mission School at Anadarko. As a teenager he joined a fine arts club which had been organized by an Indian Service employee, Mrs. Susie Peters. Her strong support resulted in the development of several young Kiowa artists who were eventually invited to join special classes at the University of Oklahoma in 1926–1927.

Enthused by what he saw, Dr. Oscar B. Jacobson, head of the University Art Department, obtained funds from Lewis Ware, a Kiowa member of the state legislature, and Lew H. Wentz, a local oil man. This enabled the five Kiowa men in the group to devote most of their time to the perfection of their own individual style of painting. Eventually their work was shown at several exhibitions, including the First International Art Exhibition at Prague in 1928. The work received a warm welcome by the critics; one commented, "Full of the dark forces of the universe; full of the age of metaphysical symbolism and awe." The exciting watercolors were eagerly sought after by museums and individuals.

Painting essentially from memory, using no models, Asah's work was similar in many respects to that of some of the Pueblo artists who were painting at the time, yet there seems to have been little or no influence exerted upon the work of either group. Most of his characters were individual portraits, which can often be identified, rather than the conventionalized forms so prevalent among Pueblo painters. The Kiowa art form also incorporated foreshortening and perspective—in part an introduction from the instruction gained in classes. Asah created a large number of dance subjects, usually painted on small sheets of paper supplied by Dr. Jacobson; he also painted murals for numerous institutions, including Indian schools, federal buildings, and the University.

He married Ida, a Comanche woman, by whom he had three children. A rotund, placid, and apparently happy man, Spencer Asah died just before his fiftieth birthday on May 5, 1954 at Norman, Oklahoma, just a year after the death of his son, Kay.

Atsidi Sani (ca. 1830–ca. 1870)

Old Smith, from *atsidi*, “smith,” *sani*, “old,” also known as Herrero Delgadito, “Slender Little Ironworker,” and Beshiltheeni, “Metal Worker,” or “Knife Maker,” was a Navajo medicine man and artist who is regarded as the first to introduce silversmithing to his people. He was born in the vicinity of Nazlini (Wheatfields, in northeastern Arizona), about 1830; little is known of his parents, but he was of the Dibéłizhini (Black Sheep People) clan.

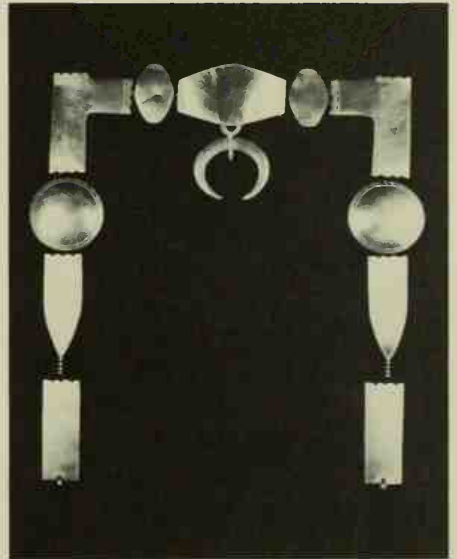
By the middle of the 19th century, Atsidi Sani had become friendly with a Mexican ironsmith named Nakai Tsosi, “Thin Mexican,” who taught him the basic principles of the craft. At about this same time, Captain Henry Linn Dodge brought a blacksmith, George Carter, with him to Fort Defiance to teach ironsmithing to the Navajo people when he was appointed Indian Agent in 1853; Dodge’s interpreter, Juan Anea, was also said to be a skilled silversmith.

Just when the first Navajo silver was produced is open to some argument, but general agreement is that around 1853 Atsidi Sani executed his first silverwork—probably bracelets, conchas, or similar jewelry pieces. He was certainly producing silver before the Navajo people were transported to Bosque Redondo (Fort Sumner) in 1863. It is equally accepted that the slightly over four years’ internment there exposed them to Mexican ironworkers, and that several Indians returned from the harrowing experience with a knowledge of metal-smithing which they later put into practice on silver.

Atsidi Sani was a minor headman who was elected one of the head Navajo chiefs at Fort Defiance in 1858. From then on, he enjoyed a major role in Navajo affairs, not only due to his political position, but undoubtedly also owing much of his preeminence as a silversmith. Following the Fort Sumner experience, he was the sixth chief to sign the Treaty of 1868 at Bosque Redondo allowing the Navajo to return to their homeland.

Whatever the date—and 1853 has received almost unanimous acceptance by scholars—Atsidi Sani learned the art from local Mexican ironworkers, at first copying their methods of ironworking; the Mexicans, recognizing his interest and aptitude, named him Herrero Delgadito. At first, he made bridle ornaments and similar iron objects; then he apparently began using silver coins, improvising his tools from whatever he could pick up. Many other Navajo became interested, and he taught them what he knew. He also apprenticed his four sons in ironworking, and one of them, Red Smith, became an excellent silversmith later on. From this simple beginning came a tradition of simple, fine design in rich silver which has persisted to the present day.

Atsidi Sani was equally famous among his people as a medicine man and ceremonial singer, performing many of the rituals with skill and great fidelity to traditional detail. Possessed of an excellent memory, he was widely sought after to perform curing chants, and he became as valued a ceremonial figure as he was honored for the introduction of



Silver Bridle made by Atsidi Sani;
Navajo
(Museum of the American Indian)

what has become the single most important source of individual income to the tribe today. His workmanship as well as the intrinsic value of his product were of great concern to him—and this pride in fine craftsmanship is still important today to the better smiths among the Navajo. Atsidi Sani died at his home not far from Chinle, Arizona about 1870, one of the honored elders of the Navajo people.

Attakullakulla (ca. 1700–1778)

More accurately, Atagulkalu, “Leaning Wood,” from *atá*, “wood” *gal kalú*, “something leaning”; hence, the “Little Carpenter,” a reference to his small, slender stature. His real name was Onacona, or Oukounaka, “White Owl.” He was a major Cherokee leader born about 1700 in the Cherokee country of Carolina who came into prominence in the years leading up to the American Revolution. The first mention of Attakullakulla refers to his being taken to England in 1730 by Sir Alexander Cuming (or Cumming), an indication that by this time he had become an important Cherokee leader; he was listed in 1738 as a Peace Chief, with Oconostota as the leading war chief. There is ample evidence that the two men worked in complete unison during their long lives; indeed, Attakullakulla married Oconostota’s daughter.

Attakullakulla (second from right) and
Creek Chiefs in London, 1730
(Smithsonian Institution, National Anthropological Archives)



The Little Carpenter was an able orator and became the speaker for Old Hop (Kana gatoga), Standing Turkey, the principal chief of the Cherokee. His oratorical skill was so effective, indeed, that he was the principal speaker at the peace council held in 1750 with Governor James Glen, even though he was not the highest authority of the Cherokee. However, he did provide a measure of friendship with the Whites—on one occasion he saved the life of Colonel William Byrd from Cherokee plotters who hated the treaty commissioners and had planned their assassination. Five years later, he was able to effect the signing of a treaty with Governor Glen, and also saw to the building of Fort Dobbs—projects which resulted in the cession of territory to the English, as well as the establishment of a garrison in Cherokee territory. For this and other services, he was commissioned an officer in the Colonial Army by the English.

Attakullakulla was an active protagonist for the Treaty of Broad River, South Carolina, in 1756, and seems to have long continued a friendship with the Whites—even after the fall of Fort Loudon, when most of the garrison was killed. During this battle he saved the life of Colonel Stuart, the commander and a long-time friend, and was active at the peace conferences of September 23, 1761.

But this attitude changed considerably during the next decade. During the Revolutionary War, he raised a regiment of 500 Cherokee warriors which he offered to the Americans—this in spite of the long history of Cherokee loyalty to the British. The reasons are unclear, but this offer seems to suggest that there was little give and take between the Indians and the British, and also there was the continual pressure to cede land. Personal relationships between the Whites and Indians had likewise become increasingly hostile.

Attakullakulla was a major figure in the negotiations and activities of the British and French peoples in Cherokee country, until his death at Natchez Town, on Natchez Creek, in Tennessee in 1777 (some say he died at Tukabatchee in 1778). His son was Dragging Canoe, who became a famous leader in his own right; his niece was Nancy Ward, the famed "Beloved Woman" of the Cherokee.

James Auchiah (1906-1974)

While not officially one of the original "Five Kiowa Artists" who are so well known in Indian art annals, Auchiah was born in 1906 near Medicine Park, Oklahoma. He was the son of Mark Auchiah and the grandson of the great chief Satanta. Eighty-five years after the death of his grandfather, James was able to win the right, after a firm court battle, to remove the remains from a prison grave to a more honored interment in Oklahoma. This was not a hollow gesture, but an indication of the deep spiritual quality held by Auchiah, and most Kiowa people.

This same sense of fitness showed itself in his later art work, and his marriage as a youth to Celia Lonewolf, the great-granddaughter of

Lone Wolf, a warrior-in-arms with Satanta, which united a long history and furthered the efforts of the ambitious young artist to portray the lives and history of his people. He seems to always have been artistically inclined, although he did not achieve early recognition.

As a child in government schools, he received no encouragement in following traditional lore; United States policy of the day was to discourage any effort to perpetuate Indian culture—even to the extent of preventing tribal ceremonies by military force. Indeed, in his own words:

I shall never forget a classroom experience . . . in 1918, when my teacher discovered I was drawing and painting [an] Indian village with turkeys walking around tepees. I guess I was inspired because it was near Thanksgiving Day and I wanted to take my picture to mother. Of course teacher would not understand my Kiowa art expression, and as routine, did punish me after school to finish my picture without supper, which I was glad to do because I would rather paint than eat.¹

He attended Rainy Mountain School in western Oklahoma, which fostered so many Indian artists, yet was never able to completely overcome official public hostility to Indian esthetic growth. By 1919, however, the strength of the work of these young people had become so pronounced that recognition could no longer be denied, and the determination of such teachers as Olivia Taylor of St. Patrick's Mission School, and Susie Peters, field matron at the Kiowa Agency, made it possible for many of the more gifted young artists to expand their work by attending outside schools. One of the most successful developments came at the hands of Dr. Oscar B. Jacobson, head of the art department at the University of Oklahoma. In 1927, he invited a small group of selected Kiowa people to attend the University as special students; shortly afterwards, Auchiah became one of this party, and from then on worked with them.

Dr. Jacobson encouraged them to paint in their own way and not to be influenced or dissuaded by White esthetic concepts—nor the ideas of other Indian artists. Out of this came a unique style for the period, and following several successful art exhibitions, the group traveled throughout the United States and Europe, where they received a warm welcome. Even more important than their welcome in Europe was the respect they received as artists back home among their own people; this acceptance was crucial, if they were to survive, once the initial excitement of their achievements subsided.

Commissions followed rapidly, and they were assigned the task of painting several murals in Oklahoma; the WPA employed all of them as prime practitioners in a traditional art form. Perhaps the largest project was the newly built Department of Interior building in Washington, D.C., where Auchiah worked with Steve Mopope in 1939 and which gained for both men the recognition that their work deserved.

In 1940, Auchiah retired to Oklahoma to paint and teach at the Riverside Indian School in Anadarko. But with the outbreak of World War II, he enlisted in the Coast Guard; in 1945, following the end of the war, he entered the civil service, working as a painter for the De-

¹Pate, J'Nell, "Kiowa Art from Rainy Mountain . . ." pp. 193-200.

partment of Interior. He retired in 1967 to serve as curator at Fort Sill, Oklahoma, where his knowledge of Kiowa culture was invaluable. Poor health forced him to leave this job six years later. He died of a heart attack at his home in Carnegie, Oklahoma on December 28, 1974 at the age of 68.

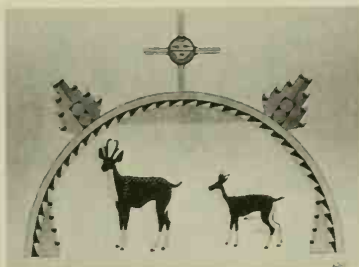
Awa Tsireh (1898-1956)

Awa Tsireh, "Cat-Tail Bird," also known as Alfonso Roybal, was one of the first successful artists produced by the Santa Fe Indian Art School. He was born February 1, 1898 at San Ildefonso Pueblo, New Mexico; his mother was Alfoncita Martínez, and his father was Juan Esteván Roybal. His uncle was Crescencio Martínez, perhaps the first artist of note at that pueblo. Young Awa Tsireh began drawing animals and figures based on tribal legends and ceremonies at a very early age, carrying the paintings to Santa Fe to sell to a circle of rapidly widening admirers.



Awa Tsireh (1898-1956)
(Museum of New Mexico; photo by
T. Harmon Parkhurst)

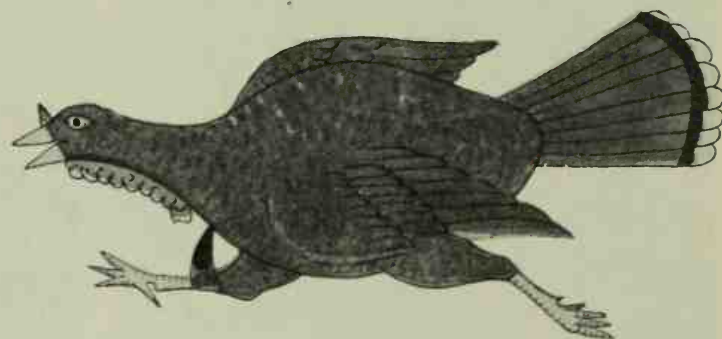
One of the most influential collectors of the day was Alice Corbin Henderson, who provided steady encouragement. Awa Tsireh shared the early years of development with Fred Kabotie and Ma-pe-wi, who also achieved equal success in later years. In 1920, he enjoyed his first important recognition with a showing at the annual exhibition of the Society of Independent Artists in New York City. Five years later he had progressed to a one-man show at the Newberry Library in Chicago.



"Antelope and Fawn" Watercolor
Painting by Awa Tsireh
(Museum of the American Indian)



Watercolor painting; "Turkey Chasing a Clown," by Awa Tsireh
(Museum of Northern Arizona)



While still in his twenties, Awa Tsireh was overtaken by tragedy when his wife and infant son both died; although he continued to work, these losses had a great impact upon his personality. In 1931 his paintings were included in the Exposition of Indian Tribal Arts in New York—perhaps the first major exhibit of American Indian art to be held in the United States; the show went on to a resounding success in Europe. His work was shown at the Corcoran Gallery in Washington, and in 1933 at the Century of Progress in Chicago.

In the early thirties, he also produced some important murals, all of which reflected his technique of using striking color, careful attention to detail, and clean, sure lines. Like most of the Indian painters of the period, his figures were two-dimensional and primarily decorative; his subjects were frequently fantastic animals inspired by mythology, or from his own fertile imagination. He was equally gifted with a refreshing sense of humor which was often employed in whimsical combinations of zoomorphic designs. In 1954, in recognition of his talent, he received the award of the *Palme d'Académiques* presented by the French Government. His paintings had become prized possessions of museums and galleries throughout the world.

Awa Tsireh turned to silversmithing in his later years, but ill health forced him to abandon active art work, and he died in San Ildefonso on March 12, 1956 at the age of 58.



Bacon Rind (1860–1932)
(Oklahoma Historical Society)

Bacon Rind (1860–1932)

Wahshehah, "Fat on Skin," was a well-known Osage leader who was prominent in tribal affairs in turn-of-the-century Oklahoma. He was also known as "Star That Travels." Bacon Rind was born on January 1, 1860, at Claremore, Indian Territory, the son of Okepasah, an Osage subchief. His mother was Warahumpah, also Osage. He came to prominence in 1900 as a leading Osage politician and representative of his people.

In 1909 he was elected Principal Chief of the tribe, and in 1922 became a member of the Osage Council. In 1924, he went to Washington, D.C., to negotiate with government officials on Osage matters; while there he met with President Calvin Coolidge. Always a picturesque figure, standing some 6'4" in height, Bacon Rind was painted by How-

ard Chandler Christy and other leading artists of the day, and became a sought after image of the romantic ideal of the American Indian.

He married twice, the first time to Wakohihekah, and later to Lizzie Mekojah, a Kaw woman. He had five children, of whom four survived. Bacon Rind took an active part in Oklahoma Indian affairs, and was to be seen at almost all of the Osage and neighboring ceremonies and public meetings. He lived at Pawhuska, where he died of cancer on March 28, 1932 at the age of 72.

Amos Bad Heart Bull (1869-1913)

Also known as Eagle Lance, this Oglala Sioux artist and historian was the creator of a remarkable pictographic history. During the years 1890-1913 he drew over 400 pictures, and, of even greater importance, wrote thousands of words of captions related to the history; these were done in a large ledger book which in effect amounted to a history of his people throughout the 19th century.

As holder of this record, as his father had been, he was in the honored role of tribal historian. It was the duty of Bad Heart Bull to compile a narrative of such famous events in tribal activity as the Battle of the Little Bighorn, the Ghost Dance troubles, and the massacre at Wounded Knee. In addition, he recorded the usual everyday events in Oglala life; he also made note of the Wild West shows which were popular at the time, and the observances of such tribal ceremonies as the Sun Dance.

Amos was essentially a self-taught artist who drew in the style common to all other Sioux artists. What made his pictographs outstanding was his excellent technical skill, his genius for observing even the smallest details, his feeling for decorative elements employed in a unified composition, and his objectivity in recording events which he did not see, but was told about by many different people. All of this was portrayed in a dynamic style outstanding in Indian art.

When Bad Heart Bull died in 1913, there was no male historian to whom the record could pass; it was given, therefore, to his sister Dolly Pretty Cloud. The record became Dolly's most valued possession. In 1926, a graduate student at the University of Nebraska, Helen Blish, heard of the record and persuaded Mrs. Pretty Cloud to allow her to study it, and photograph the illustrations. These were subsequently used for the publication *A Pictographic History of the Oglala Sioux*. Published in 1967, this pictographic history remains the only record we now have of the history and artistry of this remarkable individual. The original ledger lies buried with Dolly Pretty Cloud in accordance with her request.



Amos Bad Heart Bull (1869-1913)
(University of Nebraska Press)

Barboncito (ca. 1820-1871)

Barboncito, or Hastín Dagha (Daagii), "Man With the Whiskers," also known as Bisahalani, "The Orator," was a major Navajo war chief and



Barboncito (1820–1871)
(Navajo Tribal Museum)

one of the leaders who guided his people back from the period of despair at Fort Sumner, New Mexico. He was born about 1820 into the Ma'iideeshgiizhnii (Coyote Pass) clan at Canon de Chelly, Arizona and soon showed the promise that his later career fulfilled. He was also known as Hozhooji Naatá, "Blessing Speaker."

He was one of the chiefs who signed the Doniphan Treaty of 1846, agreeing to peaceful coexistence and mutually profitable trading relationships with the Whites. But the warfare between the Navajo and the Mexicans, which had been traditional, continued, and the Army did not have sufficient strength to control the vast areas which the United States gained following the Mexican War. Despite the efforts of leaders on both sides, battles between Whites and Indians were regular occurrences, with both sides equally at fault.

Apparently Barboncito took little part in these skirmishes; he lived at Canon de Chelly, a respected leader and religious "singer" who was in great demand at tribal ceremonies, widely known for his eloquence. In the late 1850s he argued with both sides to put an end to the escalating warfare, and in 1861 he was one of the signers of the treaty at Fort Fauntleroy, New Mexico.

But when the Civil War broke out, and the Army had to divert manpower elsewhere, the Navajo took advantage of the vacuum; in an effort to contain them, Kit Carson was employed to force their subjugation and remove them to Fort Sumner, New Mexico. Although Barboncito, Manuelito, and other leaders resisted, a lack of food and supplies eventually forced their surrender. In 1864 the infamous "Long Walk" began, between the Navajo homeland and the new reservation area at Bosque Redondo, 350 miles distant. At one point, over 8000 Indians were en route on foot. Barboncito was the last major leader to surrender, bringing his 21 followers into the fort on November 7, 1866; later, finding conditions worse than promised; he escaped and returned home, but was recaptured.

The disastrous effect of imprisonment and neglect was so tragic that the United States finally relented. A delegation was selected, which included Barboncito, to negotiate with General William Tecumseh Sherman; out of these deliberations came a proposal from the United States that all of the Navajo go to Indian Territory (now Oklahoma). Barboncito strongly objected, saying: "I hope to God you will not ask us to go to another country except our own. It might turn out to be another Bosque Redondo. They told us this was a good place when we came here, but it is not." In 1868 a new treaty was drawn up whereby an area was set aside, bounded by the four sacred mountains. Although this was but one-fifth of their former territory, the Navajo were glad to accept it, and their descendants remain there to this day.

Although Barboncito was never head chief of the Navajo, he is still remembered as being one of the most eloquent speakers in council, and his voice, always one of the strongest, was a major influence in all of the deliberations of the tribe. He died March 16, 1871 at Cañon de Chelly, never having lost the respect or affection of his own people, and of his White adversaries.

James Bear's Heart (1851-1882)

Known to his people as Nockkoist, this Cheyenne artist, warrior, and farmer was one of the group of Plains Indians confined at Fort Marion, Florida. Nothing is known of his early life other than the year of his birth, 1851; he was a noted warrior who fought against the Ute enemy, the Texans, the U.S. Army, and on occasion even raided into Mexico. He was captured in 1874, accused of being an accomplice in the murder of some Whites, and was sentenced to a term at Fort Marion.

At this prison located near St. Augustine, Bear's Heart developed a skill which he had learned as a boy—drawing. He was not alone in this pursuit: Howling Wolf, Cohoe, Zotom, and others were active in visually recreating the days of their Plains adventures. There was a wide variation in technical skill and sensitivity among the "Florida Boys" as they were known; but all of them knew the meaning and use of Indian symbolism, as well as the conventions of their art which had been handed down for generations. Bear's Heart was among the more prolific artists, whose work was more technically advanced, and he came to enjoy an unusually receptive audience for his drawings.

Following his three-year prison term at Fort Marion he was enrolled at Hampton Institute in Virginia on April 14, 1878 where he learned to read, write, and speak English, and to master some of the tools of White industrial society. Taking a further step away from Kiowa culture in March of 1879, he became a Christian, baptized in the name of James Bear's Heart.

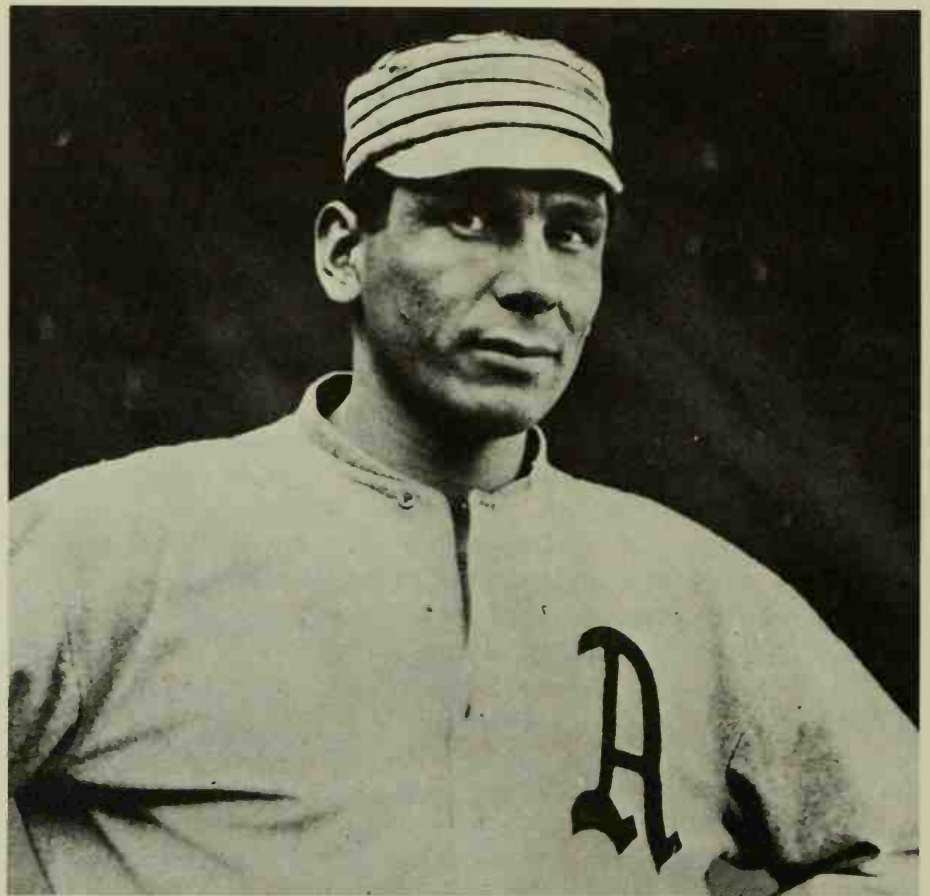
Although he was not a handsome man—he fell far short of the romantic "noble savage" ideal of the day—standing only 5'9" in height, weighing about 135 pounds, he was nevertheless one of the most popular and respected students at Hampton. He was selected as color-bearer for the inaugural ceremonies marking the opening of Hampton to Indian students. After a brief trip to Lee, Massachusetts in 1880, Bear's Heart returned to the reservation in April of 1881, to work as a carpenter and driver. Shortly afterwards he fell victim to the tuberculosis which had afflicted him for several years, and died at the Cheyenne-Arapaho Agency at Darlington, Indian Territory on January 25, 1882. He is buried in the Reservation cemetery.

Charles Albert Bender (1883-1954)

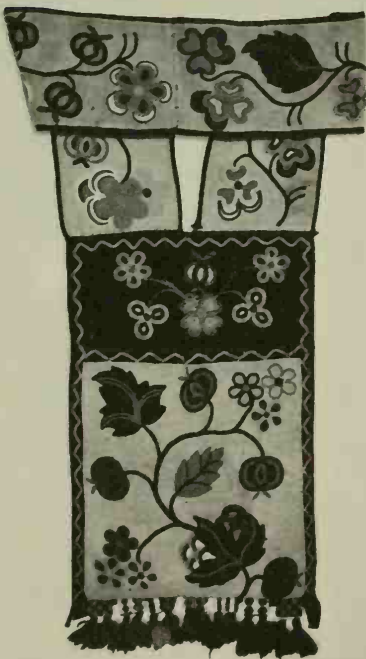
"Chief" Bender was a well-known part-Chippewa figure in the baseball world who was elected to the Baseball Hall of Fame in 1953. He was born near Brainerd, Minnesota, into the Bad River Band of Chippewa on May 5, 1883, and was educated in local Brainerd schools, and at Carlisle, in Pennsylvania; he later took a degree at Dickinson College. Bender began his major league career in 1903 with the Phila-

Charles Albert Bender (1883-1954)
(Frank Rollins Photo)

Philadelphia Athletics; during his years with the team, they won the American League pennant five times, and the World's Series on three occasions.



Man's Beaded Bandolier Pouch;
Chippewa
(Museum of the American Indian)



Bender's fast ball was judged by many to be the equal of Walter Johnson's, and he soon became the team's leading pitcher. In 1910, 1911, and 1914, he led the League in strike-outs. Indeed, Connie Mack, the Athletic's legendary manager, said, "If everything depended on one game, I just use Albert."

After Mack broke up his "unbeatable team" in 1914, Chief Bender played for the Baltimore entry in the Federal League in 1915, and the Philadelphia Nationals for two years. He retired following that period, having won 200 games and lost 111. During his career as a "superstar" of the day, his top salary was \$2400 per year. His favorite title was given him by sports writers, who termed him "Connie Mack's meal ticket."

Chief Bender was a proud man who, when fans of opposing teams gave derisive imitations of the Indian "war whoop," would walk over to the stands and shout, "Foreigners!" He had many interests outside of baseball—everything from precious gems to trapshooting—but he stayed with the game for most of his life. For a time he was a coach at the U.S. Naval Academy, and later for the Chicago White Sox. He returned to the Philadelphia Athletics in 1939, first as a scout for young talent, and then as a coach. The year after his election to the Hall of Fame he died of cancer at his home on May 22, 1954.

Big Bow (ca. 1830–1900?)

Zipkiyah (also Zipkoheta and Zepko-eete), a Kiowa chief who was regarded as one of the most strongly anti-White leaders of his tribe. His origin and parentage is not recorded, but he early made a mark in warfare on the Central Plains. With Big Tree, Satanta, Satank, and Lone Wolf, he made the early settlers of Texas, Oklahoma, and Kansas pay dearly for their invasion into his homeland area. According to the missionary Thomas Battey, Big Bow “probably killed and scalped more White people than any other living Kiowa.”

When the leaders of the Plains tribes gathered at Medicine Lodge in 1867 to sign a treaty that called for their acceptance of removal to reservation life, Big Bow refused to attend. He was unwilling to give up his traditional, free-roaming life, and kept his people withdrawn in the back country, emerging only for raids and occasional visits to Indian agencies or Army forts—slipping back onto the endless Plains before they could be captured.

Although he was generally friendly with his fellow Kiowa leaders, there was occasional trouble. One of the more serious clashes occurred following his taking of Satanta’s wife, and peace was not restored until he agreed to give him five horses in payment for her. Then, in 1870–1871 the U.S. Army mounted a strong effort to subdue the Kiowa, and by 1874 Big Bow was the only major chief who had not been brought into the reservation. Under pressure, the respected old peace chief, Kicking Bird, was persuaded to track him down and point out the odds that were hopelessly stacked against him, and urge him that his best course was to surrender.

Big Bow retired to consider the matter, discussing it with his people, and finally agreed to lead them onto the reservation. The United States was willing to grant him amnesty for all of his past deeds; he was even appointed a Sergeant in the Indian Scouts forces. He served well, and lived out the balance of his life on the reservation, where he died about 1900.



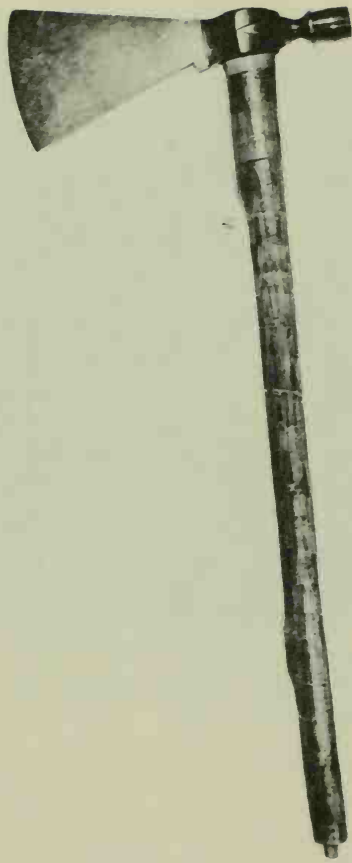
Big Bow (1830–1900)
(Smithsonian Institution, National Anthropological Archives)

Big Foot (1825?–1890)

Si Tanka, also known as Spotted Elk, was a Miniconjou Sioux chief who was one of the central figures in the tragic massacre at Wounded Knee Creek, in South Dakota. He was the son of Long Horn, born sometime around 1825 (authorities are reluctant to give a date). He was not known as a warrior or a great leader in his youth, but succeeded to the leadership when his father died in 1874. Big Foot aligned his people with his fellow Sioux during the wars of 1876, but apparently did not take any noteworthy role in the military action. Soon after, he settled down and became one of the first Sioux to raise a corn crop on the Cheyenne River. During this period he also went to Washington, D.C. as a tribal delegate, and worked to establish schools throughout the Sioux territory.



Big Foot (1825–1890) Frozen in Death, at Wounded Knee
(Smithsonian Institution, National Anthropological Archives)



Tomahawk of Big Foot; Sioux
(*Museum of the American Indian*)

The year 1889 was tragic for the Sioux; weather conditions prevented a good harvest and diminished the herds. Even worse, the authorities in Washington were considering taking over much of the Sioux territory and putting the tribe on much smaller reservations. The future looked bleak, until Wovoka's Ghost Dance religion came out of the west to offer new hope. This messiah declared that the White man would soon disappear, all dead Indians would be resurrected, and the Earth Mother would be restored to her original condition. Kicking Bear, who had been part of the delegation visiting Wovoka in 1889, went even further, assuring his people that wearing a Ghost Shirt with its symbolic protection would make a warrior impervious to the White man's bullets and devout performance of the Ghost Dance would hasten the departure of the settlers. In the camps of Big Foot and several other chiefs, the people embraced the new religion with desperate fervor.

The Indian Agents and the Army became alarmed; Indian police were sent to arrest Sitting Bull, who was believed by the Whites to be the real force behind the Ghost Dance. In the ensuing melee Sitting Bull was shot to death and several other Indians were wounded or killed. Over one half of the U.S. Army, under the command of General Nelson Miles, was in the area, ready for action—the memory of the Custer disaster still fresh on their minds. The Indians were equally unsettled, and Hump decided to bring his people into the reservation headquarters for their own safety, as did several other chiefs.

As Big Foot and his group were deciding what to do, a force under Colonel Edwin V. Sumner moved in and arrested them. Big Foot promised to go to the agency peacefully and Sumner withdrew. The Indians had not been on the trail long when they came upon 38 ragged, almost-frozen refugees from Sitting Bull's camp with news of Army atrocities. Big Foot halted the march there, but agreed to continue after

Big Foot's Band at a Grass Dance,
Four Months Before Their Annihilation at Wounded Knee
(*U. S. Signal Corps; National Archives*)



Sumner reminded him of his promise. The Sioux were apprehensive, and when they came to one of their old camps, the families went into the several cabins and locked the doors. Sumner again came forward, but realized pressing the Indians would lead to bloodshed. He trusted Big Foot, even though his orders were to arrest and bring in the Indians without delay.

Not long after Sumner pulled back, Big Foot and his fear-ridden people fled south into the Badlands. Although the Agent claimed that they were going into the back country to join a remnant group of Ghost Dancers, the fact is that most of them headed straight for the Pine Ridge Agency. Soldiers were sent in pursuit and the Sioux were soon recaptured. Big Foot fell ill with pneumonia, and he and most of his people were content to settle down on the banks of Wounded Knee Creek under the watchful eyes of Seventh Cavalry soldiers commanded by Colonel George A. Forsyth.

But the fanatical Ghost Dancers in the group were restless, especially when the troopers moved in to disarm them. As weapons were gathered and stacked in piles near the tepee in which Big Foot lay ill, a medicine man, Yellow Bird, began a Ghost Dance, and his followers fingered their magic Ghost Shirts hidden under their blankets. As the women and children waited fearfully, movements became confusing, and suddenly shots were fired. A few minutes later, 146 Indian men, women, and children, and 25 soldiers were dead; many others were wounded. Big Foot died that fateful day, December 29, 1890, and with him perished the Ghost Dance movement.

Big Mouth (ca. 1830-1873?)

Ehton'ka glala, a Brûlé Sioux chief who was important among his own people as a fearless warrior. He was a major figure at Whetstone Agency in South Dakota, and is recorded by Whites there as being one of the principal Indian chiefs. He steadily gained influence with his people, and his role in tribal relations with the Whites alienated him with the "head chief," Spotted Tail, who favored a more friendly stance.

When Spotted Tail returned from a visit to Washington, reporting a failure of his efforts to exact a greater price for the Black Hills, but still favoring an agreement with the Whites, Big Mouth seized this opportunity to belittle his rival at every occasion. His criticism grew stronger, and the Sioux, already confused by the events whirling rapidly around them, began to question the policies adopted by Spotted Tail.

Finally, Spotted Tail realized he would have to take steps to protect his position, since the people were turning slowly to Big Mouth for leadership, and away from him. Accordingly, in 1873 or early 1874, he went with two warriors to the tepee of his rival, called him out to talk, and while they held Big Mouth, Spotted Tail killed him with his rifle.

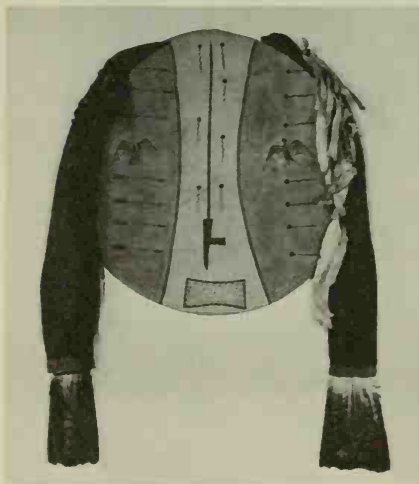
Big Tree (ca. 1847-1929)

Adoeette, from Kiowa *ado*, "tree," and *e-et*, "great" or "large," was a Kiowa chief who participated in many raids on both Indian and White travelers on the Texas Plains during the active years of Kiowa raiding from 1853 until the death of the great war chief Dohasan in 1866. He was followed by Lone Wolf, who continued the attacks against the increasing White migration into the West, which led to countermeasures under General Philip Sheridan, and the Kiowa were forced to move onto a reservation set up for them in 1878.

Big Tree (1847-1929)
(Smithsonian Institution, National Anthropological Archives)



Painted Buckskin Ceremonial Shield;
Kiowa
(Museum of the American Indian)



These people were too proud and self-confident to be thus confined, and continued their warfare against the settlers in Texas; and in May 1871, Big Tree, Satank, and Satanta led a band of several hundred warriors in an attack on the Warren wagon train in Young County, Texas. They killed seven men, and escaped with the party's mules.

Returning to the reservation, the Kiowa made little secret of their participation, even boasting of the affair while in the trading post at Fort Sill. Big Tree and some of the others were arrested, imprisoned, and then sent to Texas with Satanta to stand trial. They were convicted and sentenced to life in prison, but in 1873 both men were pardoned and paroled on promise of good behavior.

During a new outbreak of violence in 1874 and 1875 the Army "confiscated" some of the Kiowa horses. Big Tree, together with several other Kiowa warriors still believed to be hostile to the Whites, were briefly imprisoned at Fort Sill. Big Tree, although he apparently did not take an active role in the affair, settled down after this episode and ran a supply train from Wichita to Anadarko for many years. Subse-

quently, he married a Kiowa woman named Omboke and converted to Christianity, serving as a deacon for the Rainy Mountain Indian Mission for the next 30 years. The couple took up farming on his allotment at Mountain View, in Kiowa County, Oklahoma, and he became a model of peaceful serenity in his old age.

Big Tree died at Fort Sill, Oklahoma on November 13, 1929.

Black Beaver (1806-1880)

Sucktum Mahway, or Sekettu Maquah, a Delaware scout and trapper, was born in 1806 at Belleville, Illinois. Little is known of his youth, but he is known to have spent several years as a young man in the Rocky Mountains, hunting and trapping, and acquiring a familiarity with the territory. In 1834 he was the interpreter for the expedition of General Henry Leavenworth and Colonel Henry Dodge to the upper Red River country, the home of the Comanche, Kiowa, and Wichita tribes. He continued from time to time in the service of the U.S. Government, and during the Mexican War he led a company of Indian scouts and guides under the command of General William S. Harney; from then on he was known as Captain Black Beaver.

During the Gold Rush in 1849 he guided a large party of White miners going from Fort Smith, Arkansas to Albuquerque, New Mexico en route to California. He also frequently undertook trading expeditions into the Southern Plains country in the 1850s, thereby extending his knowledge of the region and its inhabitants.

At the beginning of the Civil War, Black Beaver guided the garrisons of Forts Smith, Arbuckle, Washita, and Cobb in their retreat from Indian Territory to Fort Leavenworth. After the war he became a major spokesman for the Delaware Indians who had moved west, negotiating on their behalf with the Washington authorities. He was highly respected by the neighboring Comanche and Kiowa people, and frequently served them as a mediator with the Whites.

Black Beaver became a legend in his own time, due largely to the tremendous area of the continent which he had covered, his wide experiences with both races, and his own personality as a skilled negotiator, interpreter, scout, and guide—all of which demanded bravery, endurance, and a sound sense of judgment. He died at Anadarko, Indian Territory, on May 8, 1880 at the age of 74, and is buried there.



Black Beaver (1806-1880)
(*Smithsonian Institution, National Anthropological Archives*)

Black Elk (1863-1950)

Ekhaka Sapa, an Oglala Sioux mystic and medicine man who witnessed the great Battle of the Little Bighorn in 1876, when he was 13. He was born on the Little Powder River in December 1863, the son of Black

Elk and Sees the White Cow. Following the end of the Sioux wars, his family joined Crazy Horse (a distant cousin) in initially refusing to go onto the reservation; after they finally capitulated, Crazy Horse was killed. Black Elk and his family immediately fled to Canada where they joined Sitting Bull and his followers. The harshness of the winters and near starvation drove them back to the United States where they settled.

Black Elk is remembered for his many dreams and mystical experiences. The first of these occurred at the age of nine when he fell ill and lay unconscious for several days. He had a vision that seemed to predict the future of his tribe and his own role as a medicine man; he was disturbed by some of the things he saw, but told no one. Even more visions came, however, and he finally told his father about them. By the time he returned from Canada, his reputation had preceded him as a gifted medicine person, and he was sought after as a healer. Black Elk had an uncanny ability to predict certain aspects of the future, and it is said that many times he saved his people from tragedy by timely warning.

He traveled to Europe with Buffalo Bill's Wild West Show, and appeared before Queen Victoria during the celebration of her Diamond Jubilee in 1897. In Paris he fell ill and stayed with a French family. While recuperating there, he had a vision of his people back in America that compelled him to return to them. Back on the reservation, he found that Wovoka's new Ghost Dance religion was gaining firm hold among the Sioux. Initially skeptical of the claims of invulnerability gained by wearing the decorated costumes, Black Elk subsequently had visions which seemed to support the Dancers, and he became a supporter.

Black Elk was not directly involved in the massacre at Wounded Knee Creek in South Dakota, but it had a powerful impact on him. "I can still see the butchered women and children lying heaped and scattered all along the crooked gulch . . . and I can see that something else died there in the bloody mud . . . a people's dream died there. It was a beautiful dream."

In 1932 Black Elk told his story in graphic detail to John G. Neihardt, a major figure in American literature. The vision of the Indian and the literary skill of the White combined to produce a classic work in *Black Elk Speaks; the Life Story of a Holy Man of the Oglala Sioux*. Black Elk died on August 17, 1950 at Manderson, South Dakota, at the age of 87. He had two wives: Kate and Angelina Bissonette, by whom he had two sons, Nick, and Ben Black Elk.

Black Hawk (1767-1838)

Makataimeshekiakiak, from Sauk *makatawi-mishi-kaka*, "Big Black Chest," a reference to the black sparrow hawk, was a Sauk chief who was born in 1767 near present-day Rock Island, in northwest Illinois. His father was Pyesa (or Piasa), a Sauk leader. Famed as a warrior from the age of 15, when he took his first scalp, Black Hawk led early expeditions against the Cherokee and Osage tribes.

In 1804 the Sauk and Fox chiefs ceded all of their lands east of the Mississippi River (about 50,000,000 acres) to the United States for

a guaranteed permanent annuity of \$1000 per year. Black Hawk and others repudiated this agreement, saying that the chiefs did not have proper tribal authority; he also charged that William Henry Harrison, the chief negotiator, had seen to it that the chiefs became so intoxicated that they did not realize what they were signing.

In the War of 1812, Black Hawk quickly joined the British side, hoping for Canadian support; while his tribal rival Keokuk remained neutral. Briefly discouraged by his defeats in the War of 1812, Black Hawk then signed the Treaty of 1816 which ratified the sale of Sauk lands, and White settlers began to move in promptly. Keokuk, recognizing the inevitable, moved his own band west of the Mississippi River, but Black Hawk and his followers refused to join them.

As did Tecumseh, Pontiac, and others before him, Black Hawk envisioned a vast confederation of Indian tribes that would be strong enough to withstand the Whites. In an effort to unite the tribes he sent emissaries to all neighboring tribes of the region, and particularly sought the alliance of the Winnebago, Kickapoo, and Potawatomi people; he also tried to involve the British in Canada.



Black Hawk (1767-1838) and Whirling Thunder. Painting by Jarvis.
(*Thomas Gilcrease Institute of American History and Art*)

In 1831, when American settlers began to plow up the Sauk lands, Black Hawk urged defiance. Accordingly, the governor of Illinois promptly called out the militia, and the Indians were forced to retreat west of the Mississippi River. In 1832, Black Hawk returned with an estimated 2000 followers, including at least 500 warriors. He sent envoys under a flag of truce to confer with General Henry Atkinson who led the federal troops which had been summoned. Fearful of treachery, the Illinois regulars shot most of the envoys—and thus brought on the Black Hawk War.



Wood Burl Medicine Bowl; Bear Effigy Decoration; Sioux
(*Museum of the American Indian*)

The Indians were initially successful in defeating the federal troops and devastating the frontier settlements. They suffered heavy losses, however, and when help from other tribes was not forthcoming, Black Hawk retreated north through the Rock River Valley, where he sustained a major defeat on July 21. With the survivors, he attempted to cross the Mississippi River at the mouth of the Bad Axe River in Wisconsin, on August 2. Cut off by the steamer *Warrior* and pursued by Atkinson's men on land, most of the Indians were slaughtered, drowned, or captured. Black Hawk himself escaped, but subsequently was captured and turned over to the Whites by two Winnebago. He was imprisoned in St. Louis, Missouri and as punishment the Indians were forced to cede their lands in Iowa under the euphemism of "The Black Hawk Purchase" of September 21, 1832.

In 1833 he was freed from prison, and accompanied by Keokuk, was taken east to meet President Andrew Jackson in Washington, after which he toured a number of cities where he was an object of much curiosity; his bearing aroused considerable admiration and sympathy. In that same year he dictated *The Autobiography of Black Hawk*, which remains a classic statement of Indian life and White confrontation. He died near Iowaville, on the Des Moines River in Iowa on October 3, 1838 at the age of 71. He married once, to Asshewequa (Singing Bird), and had three children: a daughter Nauasia (or Namequa) known to Whites as Nancy; and two sons, Nasheakusk and Nasomsee, known as Tom Black Hawk.

Black Kettle (ca. 1803-1868)

Moketavato was a Southern Cheyenne chief whose career demonstrated tragically the difficulty many Indian leaders had in living peaceably with the Whites on the frontier. He was born about 1803 near the Black Hills in Dakota country, and joined with the Southern Cheyenne at the time of the great tribal rupture about 1832. Little is known of him until 1861, by which time he had become an important leader of his people, representing them at the signing of the Treaty of Fort Wise, Colorado, which set the terms for peace in that area.

Following a series of skirmishes between some of his younger hot-headed warriors and equally excitable White settlers, he went to Denver in 1864 to sue for peace once again, but was rebuffed by Governor John Evans, who was also the Superintendent of Indian Affairs for Colorado Territory at that time. As head of the Cheyenne-Arapaho delegation, Black Kettle then turned to the authorities at Fort Lyon, Colorado, and was successful in reaching an amicable agreement with the commander of the fort, Major Edward M. Wynkoop, who recognized that such a move would narrow the rapidly increasing state of warfare. The Indians were willing to surrender their rifles and horses to prove their sincerity, apparently not realizing how serious the situation had become. The War Department, in the meantime, had authorized Evans to raise a regiment of volunteers to pacify the Indians. The men were to enlist for a period of 100 days, and were commanded by Colonel John Chivington, an ambitious, fanatical Indian hater. Complaining to

his superiors that Wynkoop was too lenient with the Indians, Chivington seems to have been able to secure Wynkoop's replacement with Major Scott N. Anthony. Major Anthony returned the horses and rifles to the Indians and sent them to camp at Sand Creek, about 40 miles distant. There seems to be no doubt that this was a deliberate effort to put the Indians in a place vulnerable to attack. Trusting in the good faith of the Army, the Cheyenne did as they were instructed.

Knowing that his 100 days were running out, Chivington with approximately 1000 men made a forced march early in the morning of November 29, 1864 and reached the Indian encampment of about 100 tepees, housing perhaps 200 warriors and 500 women and children. Apprehensive, yet confident that he had fulfilled the Army stipulations, Black Kettle raised a large American flag and a white flag outside his tepee, and faced the soldiers, with his wife and another chief, White Antelope, by his side. Ignoring the peaceful atmosphere, the troops fired point-blank, killing White Antelope and Black Kettle's wife. In the savage massacre which followed, 161 men, women, and children were slaughtered, the camp was burned, and the bodies of the Indian dead were scalped and badly mutilated.

In spite of this outrage, Black Kettle continued to seek peace, and the next year a treaty was signed at the Little Arkansas near present-day Wichita, Kansas, in which the government disavowed the "gross and wanton outrage" at Sand Creek, and promised to pay reparations to the survivors. In 1867, the Cheyenne and other tribes signed the Treaty of Medicine Lodge, and Black Kettle moved his people to the reservation at Fort Larned, Kansas.

During this time many of the tribes, including the Cheyenne, resented the building of the transcontinental railroad across their territory, because it was driving away the buffalo, as well as bringing in an increasing number of White settlers into their lands. Minor outbreaks continued, involving individual groups, but Black Kettle kept his own band at peace. In the summer of 1868, against the advice of Indian Agent Wynkoop, he moved west to Washita Valley.

When he visited Fort Cobb, about 100 miles away, to reassure the commander there that he desired only to live in peace, he was told that the Army had already begun a major campaign to subjugate all of the local tribes. The Indian Agent told him that the only safe place for his people was the immediate area around the fort. Black Kettle hastened back to the Washita Valley and immediately began preparations to go to Fort Cobb. On the morning of November 27, 1868, the day they were to move, General G. A. Custer and the Seventh Cavalry attacked the camp, destroying it, and killing most of the Indian people, including Black Kettle.

Blacksnake (ca. 1760-1859)

Thaonawyuthe (also Thaowanyuths, Tenwaneus, or Twyneash) "Chain Breaker," was an important Seneca chief during the turbulent period following the American Revolution. He was born about 1760



Blacksnake (1760–1859)
(*New York State Museum*)



at Cattaraugus, New York, about a mile north of Cold Spring. He was a nephew of Cornplanter and of Handsome Lake, and took part in many major tribal council meetings early in his life, due largely to his oratorical skills. In his youth he was known as Dadgayadoh, "The Boys Betting"; he was given the Wolf clan name Thaonawyuthe when he became war chief. During the American Revolution he served on the British side—as did most of the Iroquois—and figured prominently in many battles, most particularly at Oriskany and in the Wyoming Valley.

After the war, Blacksnake was among the Indian leaders who met with officials of the newly formed United States in an attempt to establish firm boundaries and to obtain better treatment for the Indians of the frontier. George Washington and other White leaders were sympathetic, but the tide of settlers refused to be turned back. While there were no more full-scale battles between the two people in Iroquois country, there were many local incidents of violence.

The Indians were also aware that their traditions and heritage were being destroyed by advancing White civilization. In 1799 Blacksnake's uncle, Handsome Lake, had a series of visions which led him to found a new religion which was, in essence, a return to the old tribal culture; this so impressed Blacksnake that he became an early disciple of *Gaiwiiio*, the "Good Word." Like many other people, he believed that drunkenness and other aspects of the White man's immorality had to be eliminated from Indian life. He remained a believer, even when he disagreed with Handsome Lake's often dictatorial methods of dealing with political problems.

In the War of 1812, Blacksnake fought on the side of the United States, particularly at the Battle of Lake George in 1813. After the War of 1812, when he became the principal leader of the Seneca people, he was popularly known as Governor Blacksnake. From his home on the Allegheny River, he continued his efforts to secure justice for the Iroquois from both the state and federal governments. He also took a leading role in preaching the religion of Handsome Lake following the latter's death in 1815.

Although Blacksnake remained a staunch traditionalist and leader of the so-called "pagan party," his was a strong voice in favor of improved education for tribal youths, the use of modern agriculture, and of other changes in Indian life—but in a way that would not mean the end of the traditional Indian life-style. His oral version of the *Code of Handsome Lake* was followed by many Seneca people. He is remembered today as having kept the Seneca people together in the critical period following the death of Handsome Lake, when the religion, which was so effective in binding the people into one strong force, could have collapsed, thus destroying their unity and vitality. Blacksnake died at Coldspring, New York on December 26, 1859, at the astonishing age of 99 years.

Feather and Silver Ornamented Head-dress; Iroquois (?)
(*Museum of the American Indian*)

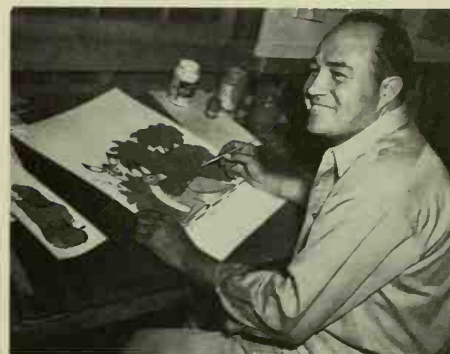
Acee Blue Eagle (1909-1959)

Alex C. McIntosh, or Chebona Bula, "Laughing Boy," an important Creek artist who devoted much of his life to the preservation of American Indian art and tradition. He was born August 9, 1909 on the Wichita Reservation near Anadarko, Oklahoma, the son of Solomon McIntosh, a Creek descendant of Chief William McIntosh, and Mattie Odom, a Pawnee woman. Both parents died when he was about five years old, and he was adopted by his grandparents, who also died shortly afterwards. W. R. Thompson of Henryetta, Oklahoma, thereupon took on the responsibility of his education as his legal guardian, sending him through Bacone College and the University of Oklahoma.

Acee's talents as an artist were recognized early in his life, and he received strong encouragement from those around him. In the early 1930s he exhibited his work at the Chicago Century of Progress, and painted his first large canvas, *Indian Buffalo Hunt*, for the U.S.S. Oklahoma. At about this time he adopted the name Acee Blue Eagle (Lum-heel Holatee) from his initials, and combined it with the name of his grandfather, using this for the rest of his life. In 1935 he was invited to lecture on Indian art at Oxford University in England after which he toured Scotland and France. This gave him considerable confidence in his work, and a name; in 1935 he was able to establish the Art Department at Bacone College, and became its Director for many years during which time he not only continued painting, but also created many murals for buildings throughout the country.

He was very active during World War II, serving in the Air Corps, painting and teaching, and continuing to grow in his art work. After World War II, he became Art Director at Oklahoma State Technical Training School, and lectured throughout the Midwest. His interest in the historical record was furthered by wide travel; he based much of his painting upon his people's descriptions of ancient rituals and traditions, and he often visited Indian ruins, tribal archives, and museums in pursuit of sources for accurate information and inspiration.

Acee's work is notable for its rich natural color and the time-honored Indian silhouette treatment of the subjects. He was among the first of the small number of Indian artists who gained worldwide recognition and he won many prizes in local and national exhibitions. But perhaps even more impressive were his colorful lectures and demonstrations in which he appeared in full costume. He was an eloquent and persuasive speaker with a natural ability to hold an audience's attention. He married twice: to Loretta T. Kendrick, a Cherokee girl, and later to Devi Dja, a Javanese dancer; both ended unhappily in divorce. He died on June 18, 1959 at the age of 49, in the Veteran's Hospital at Muskogee, Oklahoma and was buried in the U.S. National Cemetery at Fort Gibson.



Acee Blue Eagle (1909-1959)
(Alan Ross)



"Stand Up Dancer" painting by Acee
Blue Eagle
(Alan Ross)



Bogus Charley (1850-1880)
(Smithsonian Institution, National Anthropological Archives)

Bogus Charley (ca. 1850-ca. 1880)

Bogus Charley was a Modoc warrior and was the most Americanized of the Indians in the Modoc War. He had learned to speak English as well as most of the men in the United States troops and thus was an accomplished interpreter. He received his name from the place of his residence, on Bogus Creek, California. He was an ally of Kintpuash and Hooker Jim, and was the individual who eventually made arrangements for the peace conference between the Modoc and General Edwin Canby in 1873.

The conflict escalated when Kintpuash killed Canby. Within a month, Bogus Charley changed from a hawk to a dove, surrendering with Hooker Jim and some others on May 22. He volunteered to act as a bloodhound for the army to ferret out the rebellious Modoc warriors from their Lava Beds stronghold. Kintpuash surrendered in July 1873 and was brought to trial. Bogus Charley and some other Modoc people testified for the prosecution during the affair and Kintpuash was hanged on October 3.

Scarface Charley was appointed the Modoc chief, but when he refused to follow government orders, Bogus Charley replaced him. The tribe was removed to Indian Territory where Bogus Charley remained a leader for many years. He died en route to visit his sister in Walla Walla on October 25, 1880 or 1881.



Gertrude Simmons Bonnin (1875-1938)
(Ella C. Deloria Project; Agnes Picotte)

Gertrude Simmons Bonnin (1875-1938)

Zitkala-sa, "Red Bird," a Yankton Sioux reformer and writer was one of a number of White-educated Indians who fought to obtain fairer treatment of her people by the federal government. She was born on the Pine Ridge Reservation, South Dakota on February 22, 1875, the daughter of John Haysting Simmons and Ellen Tate'Iyohiwin, "Reaches for the Wind." Educated on the reservation until the age of 8, she was sent to White's Institute, a Quaker school in Wabash, Indiana. At the age of 19, against her family's wishes, she enrolled at Earlham College, in Richmond, where she won an oratorical contest, then graduated to become a teacher at the Carlisle Indian School in Pennsylvania.

She wanted to become a professional writer but was also interested in music. In following this latter interest, she studied at the Boston Conservatory and went to Paris in 1900 as a chaperone and leader with the Carlisle Band. She became an excellent violinist and enjoyed playing the instrument as a hobby. She also composed an Indian opera based upon the Plains Sun Dance. *Harper's* published two of her stories at the turn of the century, and three of her autobiographical essays appeared in the *Atlantic Monthly*. In 1901, her first book, *Old Indian Legends*, appeared and received a cordial reception.

By this time, Zitkala-sa was back on the reservation, where in 1902 she married a Sioux employee of the U.S. Indian Service, Raymond T. Bonnin; they had one male child. That same year the couple moved to the Uintah and Ouray Reservation in Utah, where they lived for the next 14 years, and where she worked as a teacher for the Indian Service. In 1911 she became active in the Society of American Indians, an organization of educated Native Americans dedicated to the improvement of the conditions of their people. The group was basically interested in the integration and assimilation of the Indian, favoring equal rights for all people, and strongly opposed to the continuance of the Bureau of Indian Affairs.

In 1916, when she was the society's secretary, the Bonnins moved to Washington, D.C. She lobbied for her people among the various officials in the Capitol, and also helped persuade the General Federation of Women's Clubs to take an active interest in Indian welfare. Roberta Campbell Lawson, a part-Delaware woman from Oklahoma, was also prominent in the club's hierarchy at this time, and the two women worked together closely.

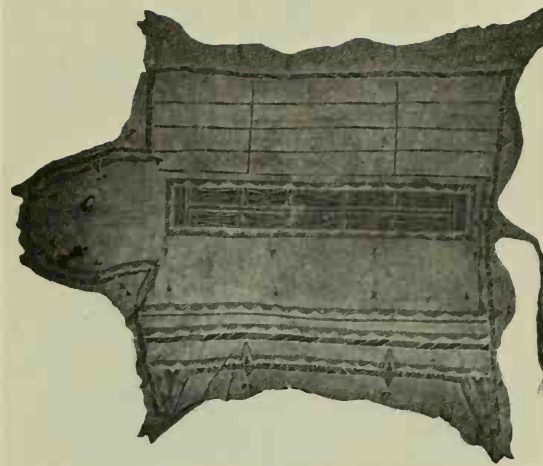
Under pressure from the Women's Clubs and others, the federal government agreed to the appointment of a commission to investigate the Indian situation. In 1928, this group, of which Gertrude Bonnin was an advisor, turned in its noted *Report*, under the supervision of Lewis Meriam. The following year President Hoover appointed two Indian Rights Association leaders to head the Bureau of Indian Affairs, and President Franklin Roosevelt's New Deal Administration took even more significant steps to reform United States Indian policy.

In 1926, Zitkala-sa founded the Council of American Indians, and continued to work tirelessly for the rights and welfare of Indians until her death in Washington January 25, 1938 at the age of 61. She was buried in Arlington Cemetery.

Elias Boudinot (ca. 1803–1839)

Also called Buck Watie, or Galegína (Kulakinah, Kilakina, Kulla-geenah, and similar spellings), meaning "Male Deer," was an important Cherokee leader during the period of Indian removal to Oklahoma. He was born near Rome, Georgia about 1803 (some writers say 1805), the son of David Oowatie (or Uwati), a major figure in Cherokee history; his mother was Susannah Reese, one-half Cherokee. His younger brother was Stand Watie, the famous Confederate General.

As a youngster, Galegína was sent to the foreign mission school at Cornwall, Connecticut in 1818, a school which educated so many Indian leaders in the early 19th century. He was sponsored by a wealthy White philanthropist named Elias Boudinot, from Princeton, New Jersey, and the young Cherokee adopted the name of his patron. While at Cornell, he met and subsequently married Harriet Ruggles Gold, a young White girl of the town. The marriage was violently opposed



Woman's Painted Hide Robe; Sioux
(Museum of the American Indian)



Elias Boudinot (1803–1839)
(Oklahoma Historical Society)



"The Cherokee Phoenix," edited by Boudinot
(Western History Collection, University of Oklahoma Library)

by most of the citizens, and Harriet's brother burned the two in effigy, but to no avail; the young woman showed herself to be firm in her devotion to her marriage.

By the time his education was completed, Sequoyah, a fellow tribesman, had invented the alphabet for which he is famous, and thousands of Cherokee could read and write their own language. In 1828 the Cherokee Council established a national newspaper, the *Cherokee Phoenix*, which was printed in both English and Cherokee; Elias Boudinot was appointed the first editor. By 1834 the Georgia state legislature had suppressed the newspaper because of its editorial stance, which insisted on Cherokee land rights and the sanctity of treaties made legally with the United States Government.

Boudinot, together with a small number of Cherokee people, supported John Ridge and the 1835 Treaty of New Echota (Georgia), the terms of which included the surrender of Cherokee lands and the removal of the people to Indian Territory. As a result of his support for this treaty he was hated by his own people. Because of their roles in signing the treaty, during the turbulence of the removal period Boudinot and Ridge were murdered by a small group of Indians at Park Hill, Indian Territory on June 22, 1839. As far as it can be determined, the Cherokee Council did not know about nor approve of the killing of the two men.

During his lifetime Boudinot published a novel called *Poor Sarah; or, the Indian Woman* (1833), in both Cherokee and English. From 1823 until his death he co-translated, with the Reverend Samuel A. Worcester, parts of the *Bible* from English into Cherokee. His wife Harriet died and he married Delight Sargent; at his death he had six children. A son, Elias Cornelius Boudinot, is often confused with the father.

Bowl (1756-1839)

"The Bowl," a translation of his Cherokee name, Diwali, referring to the bowl used for drinking the black drink; he was also known as Colonel Bowles. He was born in 1756, probably in North Carolina, the son of a Scotch-Irish trader named Bowles, and a Cherokee mother. Little is known of his childhood, but in maturity he became leader of a large band of Cherokee militants. After the American Revolution, during which his group supported the British, he thought that life would be more comfortable for his people away from the seats of power of the new nation. In 1794 he led his tribesmen in a massacre of all of the males in a party of White emigrants at Muscle Shoals, on the Tennessee River. This act was disavowed by the Eastern Cherokee Tribal Council which also offered to assist in his capture. Bowl accordingly lost no time in heading farther west to the St. Francis River in present-day Arkansas.

When the United States purchased the Louisiana Territory in 1803, there were many delays and misunderstandings in fixing the boundaries for the Western Cherokee Territory. Finally, in late winter 1819-

1820, Bowl led some 60 men and their families into Texas, in response to an invitation from the Mexican authorities who saw them as a buffer between Mexico and increasing Texan militancy. Bowl was commissioned as a Lieutenant Colonel by Mexico in 1827, and in concert with a number of refugees from other tribes, negotiated a land grant from Mexico in an area near present-day Overton, in Rusk County.

Another upheaval in the life of this small band of Cherokees came after 1835 when the Mexican rule in Texas was overthrown. Although President Sam Houston signed a treaty at Grand Shawnee Village on February 23, 1836 guaranteeing Indian land rights, the Texas Senate refused to approve it. In 1838 an ex-Georgian, Mirabeau B. Lamar, took over as president, determined either to drive all Indians out of Texas or simply to exterminate them. Acting on the pretense that the Indians were forming a conspiracy with the Mexicans, several regiments of troops attacked the Cherokee on July 15–16, 1839. Bowl and his warriors managed to hold off the Texans the first day, but on the following morning, he was killed along with most of his people; only a few survivors escaped into Mexico.

He married three times, and had two children, Rebecca, and John, also known as Standing Bowles. He is described as tall in stature, with red or sandy hair, and gray eyes.

Billy Bowlegs (ca. 1810–1859)

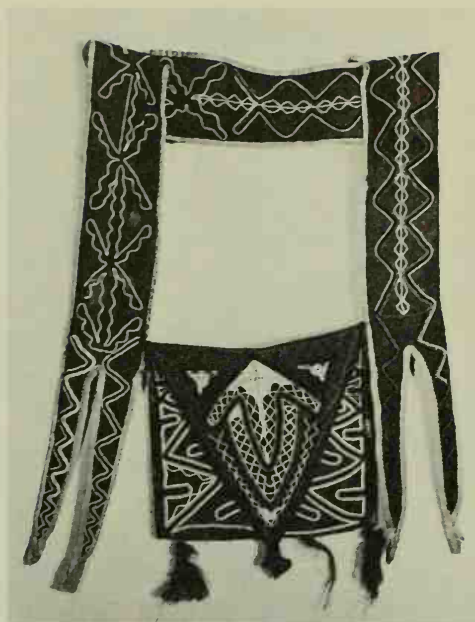
Holata Micco, also Halpatter-micco, or Halpuda mikko, “Alligator Chief,” a hereditary Seminole war chief, was the leader of one of the last bands of his tribe to remain in Florida against the will of the United States authorities. The exact date of his birth is not certain; he was born on the Alchua Savannah, near Cuscowilla, Florida. His father Secoffee, and his mother were both full-blooded Seminole; his English name is said to be derived from Bowleck, or Bolek, a White trader in the area. The claim that he was bowlegged (hence the name) from riding horseback seems not to be accepted by most writers, although General Howard claimed that his name derived from *Piernas Corvas*, and that he was commonly known as Guillermito. He is said to have been the nephew of Chief Micanopy.

Bowlegs was a skilled warrior who fought in the Seminole Wars of the 1830s when the U.S. Army was continually frustrated in its efforts to round up the Florida Indians for deportation to Indian Territory. He signed the first Treaty of Payne’s Landing in 1832, but evaded all attempts to move his people west; Osceola, Wildcat, and many others were captured, while he and his little band of about 100 warriors remained free. They knew the Everglades better than any outsider, and were able to sustain themselves for years without very much interference from White forces.

Micanopy, the head chief of the Seminole, had finally surrendered in 1837, and left for Indian Territory with most of his people in 1838, but Bowlegs continued to hold out. His name is mentioned in con-



Billy Bowlegs (1810–1859)
(Smithsonian Institution, National Anthropological Archives)



Beaded Cloth Pouch; Seminole
(Museum of the American Indian)

nection with an attack on Camp Harney on July 22, 1839. This was but the first of many successful raids made by the new chief of the Florida Indians; he continued to harass the Army and the settlers wherever he could. Continuing the pressure on the Whites, he was able to achieve a peace treaty on August 14, 1842, which terminated the seven years' warfare.

That same year, Bowlegs and a group of Seminole chiefs were taken to Washington, D.C., to see the strength of the nation's capital, and to impress them politically. From 1842 until 1855, relative peace was observed throughout Florida, only to be broken by a small group of Corps of Army Engineers who invaded the home area of Bowlegs, destroying property and cutting down banana trees, simply "to see how old Billy would react." They found out quickly. Two years of sporadic raiding followed, and the settlers increased their pressures upon the United States to remove all of the Indians. Some leaders of the Western Seminole, who had settled in Indian Territory, were also brought back to relate their experiences in their new home. But Bowlegs, upon hearing that Wildcat was coming to talk peace, said, "Tell him not to come out to our country until I send for him." He was offered \$10,000 and his people almost \$1000 per person if they would go peacefully to the Territory, but they still refused—many of the accounts of life in the west included stories of bad treatment and failure of the Whites to live up to their agreements.

Finally, in 1858, Bowlegs gave in to the demands, and most of the other Seminole followed his lead. They traveled to the west, and shortly thereafter he was asked by Colonel Elias Rector to return to the Everglades to try to persuade Black Warrior and the remaining holdouts to join the rest of the tribe. He was successful in this mission, and the long struggle between the Seminole people and the Army over the occupation of the Everglades came to an end. However, there were still a few small scattered bands (families, really) who remained hidden in the swamp country and refused to emerge. Estimates of their number vary from 250 to 400 persons, and these Indians formed the basis of today's Seminole tribe, presently divided into the Hitchiti and the Mikasuki bands.

After his departure to Indian Territory, Bowlegs seems to have settled down to a more sedentary life, and he died there on April 2, 1859. He had two wives, five daughters, and one son.

Joseph Brant (1742-1807)

Thayendanéga, from Iroquois *thayeñdane-kē*, "He Places Two Bets," was an important Mohawk chief who was born while his parents were on a hunting trip along the Ohio River in 1742. His father was Tchowaghwengaraghkwin, a Mohawk Wolf clan chief, and his mother was a full- or half-blooded Indian. The father died, and his mother remarried an Indian, Nicklaus Brant, hence the English name. Young Joseph grew up at Canajoharie Castle, the family home in the Mo-

hawk Valley. His older sister Molly married Sir William Johnson, an English trader who later became the British Superintendent of Indian Affairs. After his marriage to Molly, Johnson adopted the boy and assumed the responsibility of his education.

Joseph was educated at Eleazar Wheelock's Indian Charity School in Lebanon, Connecticut, the forerunner of Dartmouth College. There he became a Christian convert, learned to read and write English, and began translating the *Bible* into the Mohawk language—a project that occupied him intermittently over the balance of his life.

At the age of 13 he joined Johnson's forces in the Battle of Lake George against the French in 1755, and four years later proved himself an able fighter in the Niagara campaign. In 1763, shortly after leaving school, Brant fought with the British in the war against Pontiac, and by the 1770s he was recognized as a prominent leader in the Iroquois League. He married the daughter of an Oneida chief in 1765.

As the American Revolution began, Brant became secretary to Guy Johnson, appointed as British Superintendent of Indian Affairs following the death of his uncle William. He accompanied Guy Johnson to England in 1775, where Brant was presented at court and had his portrait painted by George Romney. He came home more devoted than ever to the English cause, and ironically, his influence was a contributing factor in the disunity of the Iroquois League during and after the American Revolution. After long debate, the Six Nations divided; the Seneca, Cayuga, Onondaga, and Mohawk faction joined Brant and the Oneida and Tuscarora people sided with the Americans. Brant was commissioned a British colonel and participated in devastating raids throughout the Mohawk Valley, particularly in the Cherry Valley and at Minisink; he was also a leader at the Battle of Oriskany.

At the end of the war, Brant used his influence to keep peace on the Mohawk frontier and to protect his people from American reprisal. He also tried, although unsuccessfully, to resolve the Iroquois land claims against the new American government. While still a British officer on half pay, Brant returned to England for a visit during which he was rewarded for his efforts with a land grant at Anaquaqua, along the Grand River in Ontario, Canada. He retired at Anaquaqua with his Mohawk followers; other Indians from the League joined the group, and the area subsequently became the Six Nations Reserve.

Brant built the first Episcopal Church in Upper Canada at Brantford (named for him), and devoted his remaining years to translation work. His first wife died, leaving him two children; he married her half-sister, who was childless, and his third wife gave him seven children. He died at Grand River on November 24, 1807, and was buried near the church he built.

While the forces of the American Revolution caused a rupture in the Iroquois League which was never healed, Brant took the course in which he believed, and his loyalty to the British never faltered. He was a complex man—a scholar, translator, man of religion, a highly respected leader of his people, and a courageous, ferocious warrior in wartime.



Joseph Brant (1742–1807)
(*Museum of the American Indian*)



Ceremonial False Face Society Mask
Belonging to Joseph Brant
(*Museum of the American Indian*)

Molly Brant (ca. 1735–1795)

Degonwadonti, the older sister of Joseph Brant, was born around 1735 at Canajoharie, New York, the daughter of a Mohawk man named Tehowaghwengaraghkwin, and a full- or half-blooded Iroquois woman. The mother later remarried following the death of her husband; the husband, an Iroquois named Aroghyadeeka, or Nicklaus Brant, gave his English name to the children. Molly grew up with her brother Joseph at Canajoharie Castle, the family home in the Mohawk Valley.

Little is known of her life before her eventful meeting with William Johnson, the famous British trader who later became Superintendent of Indian Affairs. She is mentioned in passing as a beautiful, somewhat playful tomboy. As the story has it, in 1753 the English were holding a mustering and field play at Fort Johnson; Molly, then 17 years of age, was challenged by one of the young officers to ride. She immediately responded, and the sight of the lovely Mohawk lass apparently caused Johnson to fall in love with her. In time she moved into his home, and became his wife and the father of nine children. He had been married to a White woman previously, by whom he had a son John. The matter of actual wedding ritual has long been a matter of pointless debate; the fact remains that they were married in Indian eyes and custom, and accepted by all of the valley people as husband and wife. While there is little doubt that the political value of having a Mohawk wife did not escape Johnson, it seems equally certain that love was a paramount reason for the marriage. She apparently ran the Johnson household with a firm hand, efficiently managing the needs of the inhabitants and fully devoted to the well-being of her husband.

It must be realized that Molly was not an untutored girl of the forest. She had lived among White neighbors for several years, and had as good an education as was available to girls—Indian or White—at that time. Her native ability and personality helped her to achieve a position of equality with the men around her.

Molly always presided at the table, and in every way fulfilled the role of wife and hostess of Johnson Castle, which enabled her husband to receive guests with decorum, and helped him further the political and diplomatic needs of his office as Superintendent of Indian Affairs. After the successful outcome of the Battle of Lake George, when her husband received the title of "Sir," Molly took on the position of Lady Johnson with grace and dignity, even though she was still "Miss Molly" to the people who had known her as a young woman.

The family lived at Johnstown, where she became a strong link between her own Mohawk people and the British; there is no doubt that she deserves major credit for helping Sir William attain the remarkable success in Indian diplomacy for which he is noted. She seems to have been close to her brother Joseph, even after he left the Johnson household to follow his own career.

On July 11, 1774 death came to Warraghiyagey, as Sir William was known to the Mohawk. He had carefully listed Molly in his will to re-

Carved Wooden Cradle Board;
Mohawk
(Museum of the American Indian)



ceive land, monies, and other valuables to take care of herself and their children; John was bequeathed the baronetcy, and William's brother Guy became the new Superintendent. Joseph Brant was appointed as secretary to Guy, and the trio held the Mohawk loyal to the Crown, although they were less successful with some of the other Iroquois people; thus the American Revolution ended much of the earlier solidarity of the League of the Iroquois.

With the increasing success of the American troops, Molly fled to Canada with the family, and disappears from history. Little is known of her life following her settlement at the family home at Brantford, where she lived for some two decades and died around 1795.

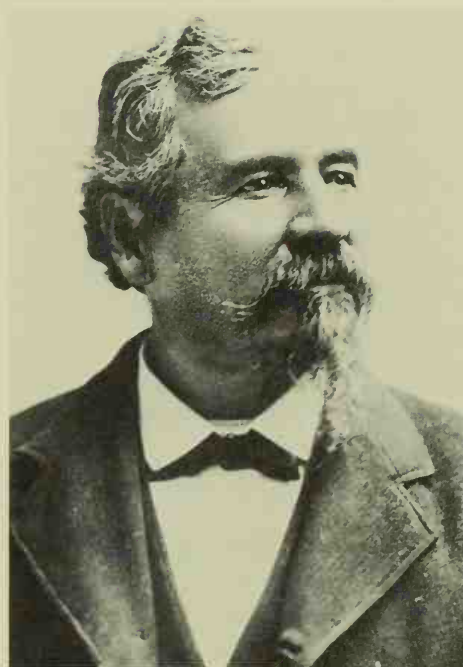
Dennis Wolf Bushyhead

(1826-1898)

Unáduti, from *unádena*, “woolly,” and *duti*, “head,” was an important Cherokee leader who flourished in tribal politics during the latter half of the 19th century. He was born on Mouse Creek, near Cleveland, Tennessee on March 18, 1826, the son of Reverend Jesse Bushyhead, an outstanding Cherokee Presbyterian clergyman. Young Dennis attended mission schools in the East until his people were removed to Indian Territory. His father led a detachment of 1200 Indians on the tragic “Trail of Tears”; yet despite the hardships thrust upon the Indian people by U.S. policy. Reverend Bushyhead remained a strong tribal influence in favor of peaceful accommodation to White society.

After his father's death, Dennis returned from school in New Jersey and opened a small business at Fort Gibson, on the Cherokee Reservation. In 1848 he became clerk of the Cherokee National Committee. The next year, like thousands of Americans who heard of the discovery of gold in California, he rushed west to make his fortune. He remained near the mines until after the Civil War; and although he did not make a fortune, he was more successful than most. In 1871, three years after his return to Fort Gibson, he was elected tribal treasurer. After eight years in that position, he was elected Principal Chief, a responsibility he carried out from 1879 to 1887.

This was a period when the U.S. Government was again beginning to intervene in Cherokee life. In the 1830s, when the Indians had been forced to exchange their homes east of the Mississippi for a reservation in Indian Territory, Secretary of War Lewis Cass promised that the western lands would be theirs “as long as the grass grows and the rivers run.” In the 1880s, Cass was dead, and his words were forgotten. The settlers pressed even further west, and the Territory, named by the Choctaw Allen Wright *Okla* (people) *homa* (red), had become too desirable a property to be left to its owners. At the same time, White reformers believed it would help the Indian if he were granted United States citizenship, rather than have him remain a citizen of separate tribes or “nations” living in a kind of colonial state.



Dennis Wolf Bushyhead (1826-1898)
(Smithsonian Institution, National Anthropological Archives)

Accordingly, both desires were served by the passage in 1887 of the Dawes Act, providing for Indian citizenship and also for the breakup of the reservations into individual land allotments. The mixed-blood people, like Bushyhead, were generally in favor of the Dawes Act, but the more tradition-minded full-bloods were not. Though there were some protests and scattered uprisings, Washington went ahead with its plan. In 1889 and 1890 Bushyhead was a delegate at the negotiations between the Cherokee and the United States. He served with distinction, but his efforts were largely defeated by opposition from the Keetoowah Society, a group of militant Cherokee traditionalists. Bushyhead died at Talequah, Oklahoma on February 4, 1898, at the age of 72, a respected leader of his people.

Canonchet (ca. 1630-1676)

From Quanonshet, or Quananchit, this famous Narragansett chief did not at first join in King Philip's War, but the indiscriminate attacks by the colonists on all Indians, regardless of which side they were on, soon turned him into one of the White's chief antagonists. The son of Miantonomo, he succeeded to tribal leadership following the death of his uncle; at that time he was known as Nauntenoo, or Nanuntenoo, "The Dry Man."

In 1675 he signed a treaty with the English agreeing to turn over to them any of Philip's people who might flee into his Rhode Island territory. But it was difficult for him to uphold such an agreement which, in effect, condemned his fellow Indians to death. When the colonists found out that the Narragansett had been sheltering some hostile Wampanoag warriors, they sent a punitive expedition under Captain Michael Pierce against the Narragansett at Patuxet. In a hand-to-hand battle, almost all the colonial soldiers were killed on March 26, 1676.

The shock of this defeat caused the English to immediately gather a far larger force which was dispatched against the Indians, gaining a crushing victory over them, and forcing Canonchet to flee from the battlefield. Some time later, he was surprised in his wigwam near the Patucket River; warned of the danger, he fled, but slipped on the rocks in crossing the river and was captured by an Indian scout who was ahead of the main body of pursuing troops. He was offered his freedom if he would agree to work for peace, but he refused, for by now he realized there could be no lasting peace between the Indian land owners and the White land seekers. Others would carry on the fight, and he asked, simply, "Have not the English buried my people in their own homes?"

Thereupon, Canonchet was taken to Stonington, Connecticut where the Pequot and Mohawk warriors shot, and then beheaded him. That same year, 1676, Metacom was also killed; the war was over, and the era of Indian sovereignty over the New England region was ended.

Canonicus (ca. 1565-1647)

Ca-non-i'-cus, a Latinized form of his own name, Qunnounne, meaning "high, tall," in the sense of elevated, was the sachem of the powerful Narragansett tribe when the Pilgrims landed at Plymouth Rock. He sent the colonists a war challenge: a bundle of arrows tied with a snakeskin, the traditional greeting of sovereignty. They responded by returning the bundle filled with powder and bullets—and thus an uneasy truce was established between Indians and Whites.

When Roger Williams was banished from the Massachusetts Bay Colony in 1635, Canonicus gave him and his followers refuge and a grant of land where the city of Providence, Rhode Island was built. Williams had always been friendly to the Indians and a bond of goodwill and mutual trust was formed between him and Canonicus. When the Massachusetts colonists mounted a punitive expedition against the neighboring Pequots, Williams was able to convince the chief that it was in his own interests to remain neutral. Williams also helped to settle a war between the Wampanoags and the Narragansetts at this same time.

In 1638, Canonicus and his nephew Miantonomo were among the signers of a three-way treaty between the English of Connecticut, the Pequots, and the Narragansetts. Five years later war broke out between the Mohegans led by Uncas, and Canonicus' tribe. When Miantonomo was captured by the Whites, they turned him over to Uncas, who promptly had him executed. Canonicus was deeply wounded by this act of treachery as a reward for his years of friendship toward the colonists. Some scholars regard this as simply a way of striking at Roger Williams through his Indian allies.

Following the death of Canonicus on June 4, 1647—he was then about 82 years old—he was succeeded by his son, Mixan (also spelled Mexam). Relations between the Narragansetts and Whites remained peaceful until the outbreak of King Philip's War in 1675. Canonicus is recorded as being a peace-loving man, prudent in his dealings with the Whites, wise in his relations with his own people, and possessed of a high moral character.

Charlot (ca. 1831-1900)

Slem-hak-kah, from *slum-xi-ki*, "Bear Claw," a Kalispel chief who held tenaciously to his tribe's homelands as long as he possibly could. His father was Victor, the hereditary tribal chief, whose son was born about 1831 in the Bitterroot country of northern Idaho. The name Charlot was taken from a French trader in the region (it also appears as Charlos). Almost nothing is known of the young man's life prior to his succeeding his father as tribal leader.



Charlot (1831-1900)
(Smithsonian Institution, National Anthropological Archives)

In August 1872, an agreement had been signed between the Kalispel and the Whites which committed the Indians to remove themselves from the Bitterroot area to Jocko Reservation in western Montana. Charloteaux adopted a policy of procrastination, putting off the actual move for as long as he possibly could. He hoped that pressures in other areas would divert White attention, and that he might thereby escape removal. But Indian Agent Shanahan interpreted this attitude as one of contempt for the Agency, and incensed, deposed Charloteaux and appointed his rival Arley (Arlee) to replace him as chief. Obliging, Arley moved onto the reservation with 81 followers.

Most of the people stayed with Charloteaux, and in 1884 he is recorded as having 342 followers, representing perhaps two-thirds of the Kalispel at that time. Realizing this disproportion, and hoping to work out a compromise settlement of the impasse, the new Agent, Peter Ronan, took Charloteaux to Washington, D.C. in January 1884. While the Agent was sympathetic with the Kalispel position, he could do nothing to help them in the face of a government determined to remove them from the fertile valley.

Upon his return, Charloteaux found that the situation had changed somewhat, and his followers were less determined in their willingness to stay. Reservation life, while not particularly desired, did offer greater accessibility to traders, more protection from raiding Indian enemies, as well as a certain degree of comfort in winter. Moreover, the steadily increasing number of settlers was making hunting more difficult. His own bitterness, together with his stubborn attitude, resulted in a decline in his adherents to a level where, by 1888, he could count on only 189 still living in the region.

Things came to a head in 1889, when Charloteaux adamantly refused to move, feeling perhaps that he was sufficiently far enough away from Washington to take a defiant stand. To his surprise, Colonel Carrington was ordered to proceed to the Bitterroot area and remove the Kalispel to the reservation by force in 1890. This was successfully accomplished, and a bitter, defeated Charloteaux led his remaining band onto the Jocko Reservation, where he lived until his death in 1900.

Jesse Chisholm (1805-1868)

A famous Cherokee guide and trader, Chisholm laid out the well-known Chisholm Trail from a point south of present San Antonio, Texas to Abilene, Kansas. He was born in 1805 in Tennessee, the son of a Scottish trader, John D. Chisholm, and a Cherokee mother, the daughter of Chief James Rogers. The family moved to Arkansas in 1816, and around 1825 young Chisholm became a guide and interpreter for many expeditions. He went to Oklahoma in 1826, then was called to serve as an interpreter with the Leavenworth-Dodge party at the peace conference with the Wichita, Kiowa and Comanche Indians at Wichita, Kansas in 1834. He was in great demand for this service, and is said to have had a knowledge of 14 Indian languages.

In 1846 Chisholm again served as interpreter at a large council at Fort Concho, Texas and over the next two decades participated in almost all of the peace meetings between the U.S. Government and the various Southern Plains tribes. In so doing, he built up a reputation for integrity and straight dealing which, in time, made him one of the most prosperous and respected traders in the area.

During his career, Jesse Chisholm built and maintained three trading posts in Indian Territory, at Lexington, Oklahoma City, and at his home at Camp Holmes on the Canadian River. He was often on the trail with wagon trains of goods to supply the needs and desires of the Indian bands scattered throughout the region. At different times during these expeditions he ransomed a total of nine children who had been captured by the Indians. In 1858 he guided Lieutenant Edwin F. Beale from Fort Smith to the Colorado River, after Black Beaver refused to undertake the long trek.

As one of the most admired leaders in the Indian Territory, Jesse Chisholm was asked by both the northern and southern agents to aid their cause in the Civil War. His basic attitude was one of neutrality, but late in 1861 he was with Opothleyaholo's band as they went northwest into Kansas to escape the factionalism then dividing the Indian Territory. He settled near Wichita, which became the base for his trading activities. He married the daughter of James Edwards, another trader; the couple had 13 children.

Early in 1865 he first traveled over the route that later became famous during the days of the great cattle drives, and was named after him. It started south of San Antonio, Texas and wound through Oklahoma to Abilene, Kansas. During its heyday from 1867-1880, over 1,500,000 head of cattle moved over the 800-mile Chisholm Trail; the completion of the railroad spurred travel over the trail for a brief period, but ultimately it died out for lack of need.

Chisholm continued his work of mediating between the Whites and Indian tribes; respected by both sides, he was of great assistance in the negotiations leading to the treaties signed at the Little Arkansas in 1865, and at Medicine Lodge in 1868. He died in his trading camp near Norman, Indian Territory on March 4, 1868 and was buried on the banks of the Canadian River on the homesite of Chief Left Hand, in Canadian County. He is often confused with John Chisum, a later and less well-known Oklahoma cattleman.



Jesse Chisholm (1805-1868)
(*Western History Collections, University
of Oklahoma Library*)

Henry Roe Cloud (1884-1950)

Wonah'ilayhunka, "War Chief," a Winnebago teacher and Presbyterian clergyman, played a leading role in expanding educational opportunities for Indian youth. He was born Henry Cloud in a wigwam on the banks of the Missouri River in Thurston County, Nebraska on December 28, 1884. His father was Nah'ilayhunkay, and his mother was "Hard to See," both full-blooded Winnebago. A member of the Bird clan, young Henry lived a wholly Indian life, knowing little of

the White world until he was a teenager. He then attended the Genoa Indian School, and the Santee Mission School; at the latter he learned to play the cornet in the school band. In 1901, through the influence and support of Reverend William T. Findley, he left Nebraska and enrolled as a student in Dwight Moody's Academy at Mount Hermon, Massachusetts.

Six years later he met Reverend and Mrs. Walter C. Roe, who took him into their family and induced him to continue his education at Yale University, where, in 1910, he was the first American Indian student to earn the B.A. degree; four years later he returned to receive the M.A. degree. In the meantime, he briefly attended Oberlin College, and then went on to the Auburn School of Theology, graduating with the Bachelor of Divinity degree in 1913, following which he was ordained by the Presbyterian Church. This educational record was attained in a time when it was almost unknown for Indians to achieve such advanced educational status.

His close ties with the Roe family caused him to adopt their name, and from that time on, he went by the name Henry Roe Cloud. Joining his mentor in Oklahoma, young Henry soon found that the greatest need for his abilities was in the field of education, and in 1915 he founded the American Indian Institute at Wichita, Kansas where he worked with Indian boys for the next 13 years, gaining the respect of his colleagues and the gratitude of his students and their families. During this same period, he married Elizabeth G. Bender, the sister of "Chief" Bender of baseball fame, and raised four daughters.

Henry Roe Cloud served effectively on numerous committees and study groups concerned with Indian rights, including the 1926 Brookings Institution survey, which resulted in the Meriam Report—a shocking expose of the condition of the Indian tribes in the early part of this century. He was an active member of the President's Committee of 100, and in 1931 was appointed special representative for the Bureau of Indian Affairs. In 1932 he became Superintendent of Haskell Institute, in Lawrence, Kansas and in 1936 he was appointed U.S. Supervisor of Indian Education, where he worked to carry out New Deal policies for reform in Indian matters, in response to many of the findings of the Meriam survey.

In the 1940s he undertook his last responsibility—that of Superintendent of the Umatilla Reservation Agency, in Pendleton, Oregon. At the time of his death on February 9, 1950 at Siletz, he was promoting the tracing of family histories for the Indians of the Northwest Coast, to provide the basis for the divisions of a court award of \$16,000,000 which had been adjudicated in reparation for illegal land seizures in the 19th century.

Wooden Feather Container with Pictographic Writing; Chippewa
(*Museum of the American Indian*)



Cochise (1812?-1874)

From the Apache meaning "Hardwood," Cochise was the son of a Chiricahua Apache chief; he in turn became leader of the band following the death of his father. He married a daughter of Magnas Coloradas, the celebrated chief of the Mimbrenño Apache. The Apaches lived in southern Arizona and western New Mexico, where they had been brutally victimized by Spanish and Mexican scalp hunters and slave traders. Although the enmity between the peoples was intense, the Chiricahua were initially friendly toward the newly arrived Americans in the 1850s. Feeling that they could obtain a certain degree of help from the well-armed Whites, Cochise met with Major Enoch Steen in 1856, and agreed to permit Americans to pass through his country en route to California. Shortly afterwards, some of the Apaches worked regularly for a stagecoach station at Apache Pass, cutting firewood and exchanging it for supplies.

This harmonious situation was upset by stupidity. In 1861 Cochise was summoned to see Lieutenant George N. Bascom at Apache Pass. When he arrived, under a flag of truce, with five other Chiricahua warriors, he was accused of having kidnapped the child of some White settlers. He denied any guilt: the child in fact had been abducted by another band. Refusing to believe him, Bascom arrested the Indians; in the melee, Cochise was badly wounded. He managed to escape from confinement by cutting through the side of the tent with his knife. Some days later he captured three White settlers whom he offered to exchange for his companions. Bascom stubbornly refused and demanded the return of the kidnapped child unharmed. Furious that Bascom would not believe him, Cochise killed his prisoners; whereupon, the Lieutenant hanged the Chiricahua warriors in retaliation.

With this savage action, the long and bitter hatred for Mexicans was broadened to include Americans. Cochise and his father-in-law joined forces to destroy the White settlers and drive them from Apache lands. Over the next ten years this action resulted in an appalling loss of life on both sides. But even worse, the warfare could not resolve the problem of the Apache rights to their own land, nor even provide an acceptable reservation in territory to which they were accustomed.

Cochise and Mangas Coloradas began attacking settlements and quickly succeeded in closing off Apache Pass, the only ready route to the west in southern Arizona. They very nearly forced the Americans out of Arizona altogether, particularly during the Civil War period, when troops were recalled to the east. In 1862, General James Carleton arrived from California, determined to reopen the southern route. At Apache Pass, some 500 Apaches were able to hold off 3000 California Volunteers, until they were finally forced to withdraw after Carleton brought in the artillery. In a skirmish the next day, Mangas Coloradas was badly wounded in the chest. Cochise, determined to save him, placed him in a sling and traveled 100 miles south to Janos, Mexico, where a surgeon lived. Cochise is reputed to have demanded that the surgeon make Mangas Coloradas well, or the town would die. Both Mangas Coloradas and the town were saved, although the next



Warrior's Cap with Antelope Horns;
Apache
(Museum of the American Indian)

year the older man was murdered while in a military camp flying a truce flag. After the death of Coloradas, Cochise became the principal war chief of the Apache nation.

Although forced deeper and deeper into the fastness of the Dragoon Mountains in southern Arizona, Cochise and some 200 warriors were able to resist all efforts of the Army to capture or exterminate them. They continued their relentless raids on White settlements, and in 1871 General George Crook was given command of the Army's Department of Arizona. He was an experienced Indian fighter who realized the senselessness of annihilatory warfare; he refused to use such actions, trying instead to satisfy the needs of both peoples.

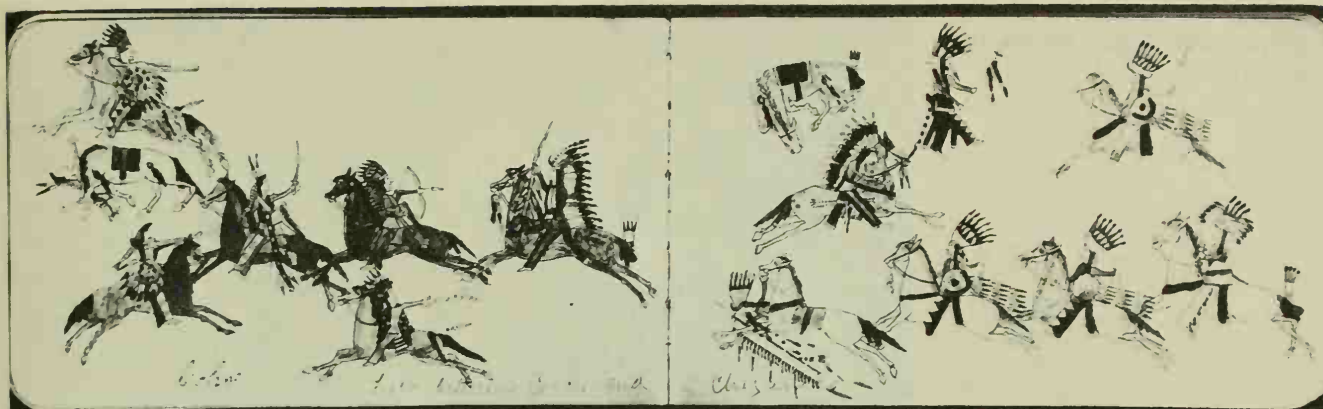
Recognizing that the only way to conquer was to make peace with each Apache band individually, and use these bands to scout the rest, he developed a highly effective group of Apache scouts who soon became famous throughout the territory. Again the White goals were defeated by their own politics; peaceful groups of Apache's were being sent to reservations far from their native country—Bosque Redondo, or Fort Tularosa, in New Mexico. When Cochise learned of the government's intention to remove his band from Cañada Alamosa to Tularosa, he once more went into hiding in the Dragoon mountains. He emerged only when he met with General Oliver O. Howard in 1872 from whom he secured assurance that the Apache would have their own reservation in the Chiricahua Mountains.

When Cochise met with the White authorities, he promised that there would be no more raids if the Chiricahua were guaranteed a reservation in their own territory. He kept his word and brought his 200 people onto the reservation in the fall of 1872. Shortly after, 600 more Indians joined him there, and he continued to live peacefully until his death from dyspepsia on June 8, 1874. He was buried near Bowie, Arizona, leaving his sons Taza (who succeeded him as chief) and Naiche, a younger man.

All who dealt with Cochise regarded him with respect. He was measured at one time, and was 5'9½" tall, weighing 169 pounds, and recorded as being a broad-shouldered, powerfully built man who carried himself with dignity. While gentle in manner during normal occasions, he was capable of extreme cruelty in warfare, torturing his victims as he and his people had learned to do from their Mexican enemies. But he was intelligent and sensitive as well, recognizing from the start that peace was the only possible insurance for the survival of his people—he simply wanted a just and lasting peace.

William Cohoe (1854-1924)

Mohe, "The Elk," or Maspera Mohe, "Water Elk [moose]," was a famous Cheyenne artist, soldier, and farmer. His common name, William Cohoe, is derived from Spanish *cojo*, "crippled," a reference to his physical handicap. He was also known as Nonicas, "Lame Man," or "Broken Leg." Cohoe was born in 1854 in Colorado, the son of Sleeping Bear, and Plain Looking, both Cheyenne people. In his



Painting by William Cohoe
(*Western Americana Collection, Yale University Library*)

youth he was a warrior, fighting against the White settlers with other Cheyennes, particularly Bear's Heart, also destined to fame as an artist. The Cheyennes were forced to surrender in December 1874; judged responsible for the killing of several White families during the period, the entire warrior group of 72 men were sent to prison at Fort Marion, off St. Augustine, Florida. Here Captain Richard Pratt encouraged the inmates to develop their skills and talents, providing them with art materials for the purpose. Cohoe, Bear's Heart, Howling Wolf, and others produced sketchbooks which have become treasured examples of Native American art.

In 1878, Cohoe left the prison and became a student, first at Hampton Institute in Virginia, and the next year at Pratt's new Carlisle Indian School. In 1880 he returned west to Indian Territory, determined to abandon traditional Indian life and accept the White man's ways. He wanted to "work hard and succeed." Half of his wish came true; in the next three decades he toiled as a laborer, mill hand, and clerk. In 1881, following the receipt of a farm allotment, he worked as a farmer. The rewards were few, and success never came. He lamented his life: "I have nothing to go ahead and work with. I work hard and try to make a living, at the same time I am getting poor."

Cohoe thereupon abandoned his adopted Christianity, whose tenets he felt had been false to his people, and sought comfort in the traditions of his father. He was a member of the Native American Church, and became Chief of the War Dancers' Society, putting all his energy into efforts to maintain the old ways. He did no more painting, and died on March 18, 1924 on his farm near Bickford, Oklahoma. A small man, about 5'9" tall, weighing about 130 pounds, he married twice: to Small Woman, and later to Surprise Woman (also known as Vister), both Cheyenne women. He had two sons.

Colorow (ca. 1810-1888)

From Colorado, "The Red," an important chief of the Moache Ute people, was a leader in the fight against White takeover of tribal lands in Colorado and Utah. His own name was Toop'weets, "Rock," a reference to his stolid nature; the source for the name by which he is

Colorow (1810-1888)
(*Denver Public Library, Western History Dept.*)



commonly known is lost today. His origins are not clear; although he was captured as a child by Ute raiders attacking the Comanche between 1810-1813; his mother was apparently a captive Jicarilla Apache woman. Subsequently, he was adopted into the Ute tribe, and as he grew into manhood, his strong, courageous nature made him a natural leader. He became skilled in battle strategy, and led the Ute warriors in many victories over the Arapaho and other neighboring enemies. His favorite tactic was to make the best use of high ground in combat, and he was often able to surround his enemies in the valley countryside almost before they were aware of what was happening.

As the Whites entered Colorado in increasing numbers, conflicts between Indian tribes virtually ceased. Colorow seems to have met Colonel John C. Frémont during the latter's expedition of 1849, and was at first generally friendly to the White people. But it soon became more and more evident that with each succeeding peace treaty made with the emigrants, the Ute territory and rights diminished. He began to have doubts concerning Chief Ouray's policy of peaceful accommodation, which eventually developed into strong opposition.

For a time, Colorow and his people lived outside Denver, where the Agency was established, and where they were paid their allotments. They camped in a large cave outside the town, and learned the White

man's customs of gambling, drinking, and eating—so much so that Colorow himself ballooned up to over 300 pounds, making his six foot, lean, athletic frame a gross caricature. The Whites enjoyed having the Ute perform for them, enacting various social dances; but one time, the band came in to perform the Bear Dance, and followed it up with a Scalp Dance—incorporating fresh, bloody Cheyenne scalps, collected just a day or two earlier. This shocked the Whites into stopping the performances, and subsequently closing the Denver Agency.

After the Agency closed, Colorow moved his people onto the Ute Reservation in the White River country. He became an Indian policeman, employed by the government to uphold law and order on the reservation. About this same time, Ouray began his policy of evicting settlers who had squatted on Indian lands. This was not felt acutely until the people gathered at Hot Sulphur Springs in 1876 to bathe in the curing waters, and were warned away, informed that the property now belonged to a White settler; three years later, troopers began to fence off the Ute holy ground at Medicine [Steamboat] Springs—a sacrilege which shocked the Indians.

As it became increasingly apparent that the Ute had to fight for survival on their native homeland, tensions rose, and hostile incidents were frequent. An undercurrent during this same period was a move in Washington urging the removal of the entire Ute people to Indian Territory (Oklahoma).

In 1878 Nathan C. Meeker became the U.S. Indian Agent for the Ute Reservation. A well-meaning but moralistic, dogmatic man, his early intentions of helping the Indians were fatally affected by a fierce determination that they would have to do everything his way. The result was inevitable: discord became obvious, Indians performed “threatening” war dances in the streets of the Agency, frightened Indian women took their children and disappeared into the countryside. Feeling that Colorow was responsible for much of the increasing hostility, Meeker deposed him, and appointed Sanovick tribal chief in his place. The latter was a hated rival of Colorow, and the incident only intensified the feelings between two key figures in the coming tragedy. Ultimately, fearing for his life, the Agent called in the troops for protection. Some scholars feel that Meeker had been selected as scapegoat, in the thought that his stubborn attitude would inevitably cause the Ute to rebel, thereby providing an excuse for their removal.

Whatever the reason, Major Thomas Thornburgh was dispatched from Fort Steele with 175 men. Colorow intercepted him, and warned him not to attempt to cross Milk Creek into the Ute Reservation territory. Feeling he had sufficient strength behind him, the Major ignored the warning; anticipating just such a step, the Indians were prepared, and trapped his troops in Red Canyon, using their well-proven tactics. The siege lasted for a week, until 1000 fresh troops arrived, and Colorow with his 70 warriors had to surrender after killing 14 soldiers and wounding 43. During the battle, Ute warriors at the reservation headquarters attacked the Agency, burning the buildings and killing Meeker, his family, and seven Whites.

Subsequently, the tribe was moved by force of arms to the Uintah Reservation in Utah. To prevent resistance, Colonel Mackenzie was

dispatched to supervise the removal of some 1500 people with their livestock; in desperation, Colorow made a futile attack with about 50 followers, which was easily put down. He was the last to leave his homeland, and although he went to the reservation, he became homesick, going later to Ignacio on the Southern Ute Reservation in Colorado.

The only happy time of these years were the brief periods in the summer when some of the Ute men were allowed off the reservation to hunt in their old homeland. During one of these ventures, Colorow and ten men became involved in a brief confrontation with Sheriff Jim Kendall, who hysterically called for military help to put down a "Ute uprising"; out of the fear-ridden atmosphere, shots were fired, resulting in the deaths of three Whites and seven Indians. In bitter despair, Colorow returned to his home, where he died on December 11, 1888. He left one son, Gus Colorow.

Comcomly (ca. 1765-1830)

One of the wealthiest leaders on the Northwest Coast, Comcomly was a Chinook chief who provided assistance at a time critical in the fortunes of several American explorers and traders. He was friendly to the Lewis and Clark expedition when it arrived at the mouth of the Columbia River in 1805. Six years later, when an American fur-trading party from the shipwrecked *Tonquin* required aid, he provided it; his help to John Jacob Astor during the founding of the Astoria trading post was also an obvious gesture of friendship.

Yet it is also true that he nearly took part in a planned massacre of all the Whites at that post following its erection, an indication that he was well aware of the problems involved in the intrusion of such outsiders. His position as a leader of his people—responsible for their best interests—conflicted with his personal desire for aggrandizement, and he was continually caught between the two roles. He apparently felt that his future lay with the Americans, for he offered to lead some 800 warriors to help defend them against the British in 1812. However, somewhat to his dismay, the Americans saw no profit in a fight, and arranged for the peaceful sale of their property.

Happily for Comcomly, the British also proved to be generous in their relations with the Indians, and gave them presents, with promises of more profitable trade in the future. Indeed, to cement his relations with the Americans and to balance his position, he married his daughter to Duncan M'Dougal, the leader of the Astor Expedition.

Although afflicted by the loss of sight in one eye, Comcomly was a noted sailor, and served for many years as the first pilot on the Columbia River. He had at least three wives, although there is no record of the number of his children. Comcomly was a man who frankly enjoyed the trappings of his position—on his visits to Vancouver, he invariably traveled with a large retinue of slaves, often numbering as many as 300, and he habitually carpeted the ground he had to travel from the ship to a building (a distance of several hundred feet) with beaver and otter fur.

He died in 1830 at the age of 65 during an epidemic of smallpox, and was buried in the traditional stately canoe burial of the Chinook. Following this ceremony, the grave was surreptitiously opened, and his head was secretly removed by a White man who sold it in Edinburgh, Scotland.

George Copway (ca. 1818–ca. 1863)

Kahgegwegebow, from *kagigegabo*, “he who stands forever,” familiarly known as “Stands Fast,” was one of the first American Indians to have his writings published and widely read by Whites. He was born near the mouth of the Trent River, in Ontario, Canada in the fall of 1818, and was educated in the Ojibwa tradition. His parents were both full-blooded Ojibwa; his father was a hereditary chief of the tribe, and a medicine man. In his youth, the young man was frequently called upon to help in maintaining the family; there were many difficult times, and during one winter the family came very close to starving to death.

Methodist missionaries in the area converted the parents and young Copway to Christianity, and also took charge of the boy’s education; by 1834 he had become actively concerned with Wesleyan missionary work among his fellow Indians. From 1838–1839 he studied at Ebenezer Academy in Illinois, during which time he helped translate into Ojibwa the *Book of the Acts* as well as the *Gospel of St. Luke*. Following this service, he toured the eastern United States, returning home to Toronto in 1840, where he married Elizabeth Howell.

He was employed by the religious presses in New York City for many years, and during the period 1847–1851 turned to his own writing as a full-time activity. Out of these years came *The Life, History, and Travels of Kah-Ge-Ga-Gah-Bowh* (1847), revised in 1850 as *Recollections of a Forest Life: The Traditional History and Characteristic Sketches of the Ojibway Nation*, and even later reissued as *Indian Life and Indian History* (1858); *The Ojibway Conquest* (1850); *The Organization of a New Indian Territory East of the Missouri River* (1850), and *Running Sketches of Men and Places in England, Germany, Belgium, and Scotland* (1851).

Copway’s writings were very well received during his lifetime, and he met Longfellow and other literary men of the time. He lived for a time in New York City, but returned eventually to his native homeland to continue his missionary work. He died near Pontiac, Michigan, in 1863, around the age of 45.



George Copway (1818–1863)
(State Historical Society of Wisconsin)

Cornplanter (ca. 1735–1836)

From Iroquoian, *gaiant-wa’ka*, “by what one plants,” hence, “The Planter,” also known as John O’Bail. There are several variants of his



Cornplanter (1735–1836)
(*Smithsonian Institution, National Anthropological Archives*)



Braided Cornhusk Mask; Seneca
(*Museum of the American Indian*)

name: Garganwahgah, Gyantwaia, Kaiiontwa'ko, Gyantwaka, John Abeel, and John Obeil. He was a Seneca chief born at Ganawagus on the Genesee River in New York, around 1735; his father was a White trader, John O'Bail, and his mother was a Seneca woman. The father soon deserted his wife, and the child was raised by Indian relatives. As a youth, Cornplanter took part in French raids against the British on the frontier, but at the start of the American Revolution he joined the British side, along with most of the other Iroquois tribes. Through his military ability, he became an outstanding fighter, and led his warriors against settlements all along the frontier in New York and the Wyoming Valley. At one point he captured his own father, and offered to accept him into the tribe, to "cherish your old age with plenty of venison." The older White man refused; however, and the son gave him an escort back to the American lines.

Cornplanter, Red Jacket, and Joseph Brant formed an important triumvirate of Iroquois chiefs at this time, and even though they had all been on the British side during the American Revolution, they were able to adjust somewhat to the new American government. Cornplanter supported many treaties which ceded Indian lands, including the 1784 Treaty of Fort Stanwix, and the Treaty of Fort Harmar five years later. In 1790 he visited President Washington to plead for his people who were being treated unfairly. He also acquiesced in some land transfers which were not to the advantage of his own people, as with Governor Denny in Pennsylvania in 1794; this action made many of his erstwhile followers distrust him. But he seems to have been able to hold the respect of enough of the Seneca to secure their support on the American side during the War of 1812.

He and Red Jacket occasionally quarreled, apparently due to Cornplanter's almost fanatical advocacy of temperance—an attitude perhaps shaped by the fate of his favorite son Henry, a former Army major who became a drunkard. In his old age, Cornplanter is said to have had a vision ordering him not to have anything more to do with the White man; whereupon he destroyed the souvenirs and gifts which he had received over the years. He died February 7, 1836 at Cornplantertown, on the banks of the Allegheny River, around the age of 100 years. His last years were spent on a 900-acre farm in Warren County, Pennsylvania. The Cornplanter Reservation in Pennsylvania was named for him.

Cornstalk (ca. 1720–1777)

Wynepuechsika, a Shawnee leader of major importance in the 18th century, was born in western Pennsylvania around 1720. As a young boy, in 1730, he moved with his parents to the Scioto River area of Ohio. He allied himself with the French against the English, and in 1763 he first came into prominence during Pontiac's War, when he launched a series of raids against settlers in West Virginia. Although

the French made peace and retreated from the advancing settlers, the Indians did not; they remained on their lands and frequently clashed with the English.

After increasing violence, Cornstalk tried to initiate peace talks in 1774, but was rebuffed by the officials in the region. Instead, Lord Dunmore, the governor of Virginia, called out the militia and advanced into the disputed western territory. It was a foolish move, and Cornstalk with about 1000 warriors met them at Point Pleasant, on the border between Ohio and West Virginia. After a day-long battle on October 10, in which both sides suffered heavy casualties, the Indians withdrew. A peace treaty was signed at Chillicothe in November—a move which Cornstalk had sought many months earlier—but many Shawnees bitterly opposed what they regarded as a capitulation.

Peace came, but the White settlers did not go away—and neither did the Indians. Cornstalk was respected as a warrior and a statesman by people on both sides; he tried to keep the peace, but found this an impossibility in the face of the fear, violence, and determined hatred which existed. In 1777 he went to Point Pleasant to discuss the rapidly worsening situation with the local people but Cornstalk and his party were seized and held as hostages. Shortly afterwards, a White man was killed by marauding Indians, and on November 10, 1777 the infuriated militia men, led by Captain Hall, stormed the jail, and executed Cornstalk, his son Elinipsico, and Red Hawk. Some of the murderers were later brought to trial, but all were acquitted. The Shawnees vowed revenge, and remained at war with the Whites until the Treaty of Greenville was signed on August 3, 1795. As a result of this, the Shawnees were forced to move west out of the way of the ever-advancing settlers.

Cornstalk is remembered as a skillful warrior, an excellent general, and an orator of great ability. His premature removal from the scene of conflict caused the unnecessary deaths of many people on both sides.



Beaded Medicine Pouch; Shawnee
(*Museum of the American Indian*)

Crazy Horse (ca. 1841-1877)

Tashunka Witco, regarded by most Indian people as the greatest of the Sioux leaders, held an implacable hatred for all Whites throughout his short life. Little is known of his early years—even the date of his birth is uncertain. It was most likely in the winter of 1841-1842, although some say 1839; and even 1844 has been suggested. His mother was the sister of Spotted Tail, the Brûlé chief, and his father was an Oglala medicine man who passed on his mystical gifts to his son. Crazy Horse was a solitary youth, given to meditation and visions. In one vivid dream he saw a young man—himself—on horseback with a smooth stone behind his ear, and long, unbraided hair with the feather of a red hawk in it. He took this to be his talisman against the weapons of the Whites, and he appeared so attired in battle thereafter. Indeed, this medicine seems



Medicine Bonnet Belonging to Crazy Horse
(*Museum of the American Indian*)

to have been effective; although Crazy Horse was one of the most daring of warriors, he was never wounded in battle.

One account maintains that the behavior of the horse he was riding in a vision was so unusual that he described it as "crazy," hence the name. Another account is that he rode so recklessly into battle that the name became appropriate, and still a third account says that a wild pony dashed through the camp at the time of his birth. It is more likely that his father, also named Crazy Horse, passed his own name along when he learned of the vision and witnessed his son's battle exploits.

Crazy Horse participated in all of the major battles fought by the Sioux—especially the restless, proud Oglala—to protect the holy Black Hills area from White intrusion. As a young man he fought in Red Cloud's War and in the Fetterman massacre in the 1860s. When Red Cloud finally retired to the reservation, Crazy Horse became war chief of the Oglala Sioux. He was also able to call upon his wife's people, the Cheyenne, for warriors in united attacks against the common foe. In the early 1870s he led many successful raids against surveying parties for the Northern Pacific Railroad. In 1876 General George Crook began a campaign to subdue rebellious Indians who refused to be part of the reservation system. Crazy Horse's first meeting with Crook's forces was on March 17, when they launched a surprise attack on his Powder River camp. The soldiers succeeded in capturing most of the Sioux mounts, but Crazy Horse was able to regroup his warriors and, in a blinding snowstorm, stampede the herd back into Indian hands. Three months later another battle was fought on the Upper Rosebud and Crook was forced to withdraw. Then, on June 25, Crazy Horse and Gall annihilated Custer at the Battle of the Little Bighorn.

After this battle the Indian tribes split up. Crazy Horse and his warriors headed for Rosebud, where they hoped to pick up recruits and ammunition, but they were relentlessly pursued by troops under General Nelson Miles. After a long hard winter and a battle in which the Army used artillery with stunning effect, Crazy Horse surrendered on May 6, 1877 with about 1000 Indians. They were reassured by General Miles' promise that they would be given a new reservation in territory familiar to them.

Meanwhile Crazy Horse had married an Oglala girl, Tasina Sapewin, "Black Blanket" (or Black Shawl), who bore him a baby daughter. Life behind boundaries did not agree with him, but there is no strong evidence that he was considering a new Indian rebellion. It is more accurate to say that as the most talented military leader among the Sioux, he was a potential threat to the Army's plans for containment of the Northern Plains people, if he decided to leave the reservation and begin raiding White settlements again.

His wife fell ill from disease, and Crazy Horse married Nellie Larabee, the daughter of a trader at the Post. Reservation life bored him, and he finally agreed to join as a scout to go to the Yellowstone region; jealousy among his own people, and the enmity of a few Sioux leaders built against him, and these combined with the White fear of this strong leader. Crazy Horse heard of the unhealthy situation, and fled to the Spotted Tail Agency with his wife; he was pursued by Captain Clark and his Indian scouts, and finally agreed to return.

Although he had submitted peaceably, he was taken to a stockade rather than being given his freedom among his people. Amid the confusion of contemporary accounts, it is difficult to know exactly what happened. Apparently, while being led to the stockade, he realized that it meant confinement, and tried to break away. He grabbed a knife from his belt, and lunged through the door; Captain Kennington seized his left arm and Little Big Man seized his right arm. In the ensuing melee, Swift Bear and other Brûlé Indian policemen rushed to help Little Big Man, and suddenly one of the soldiers thrust a bayonet into Crazy Horse's body.

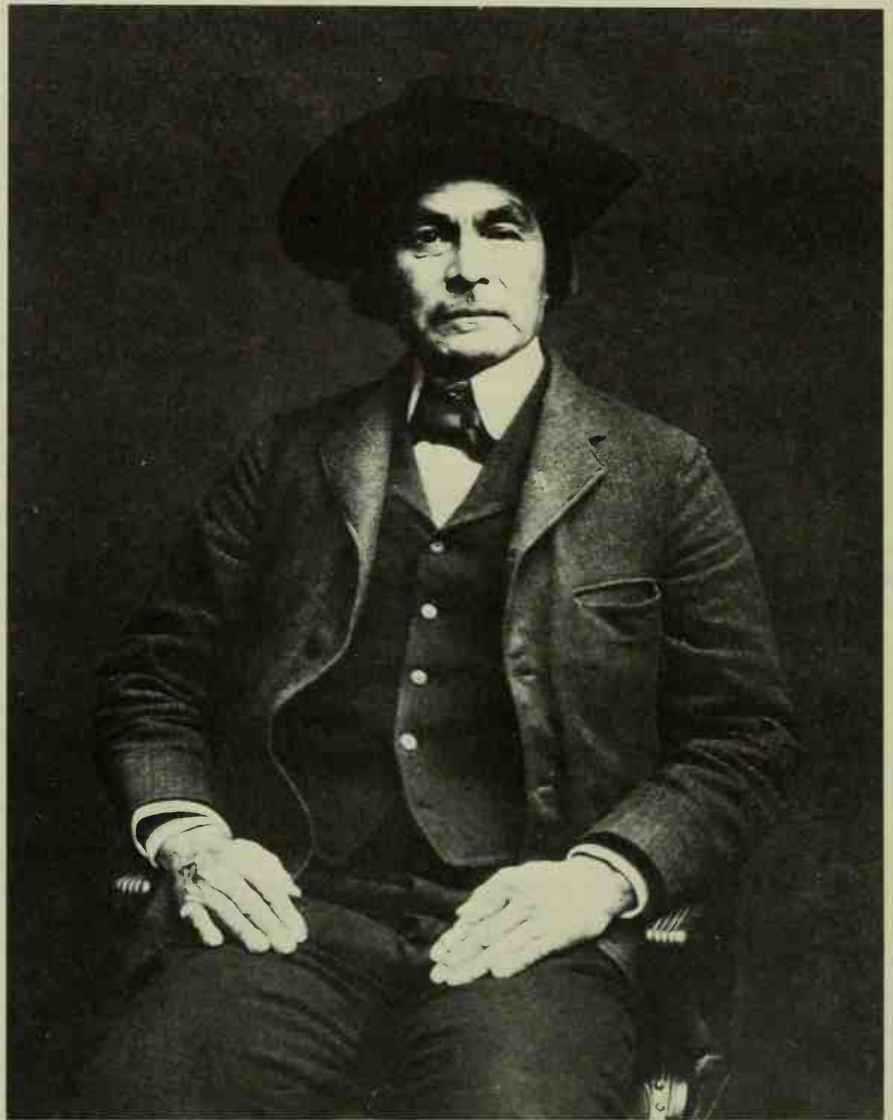
Shocked by the act, the Indians released him, but the damage had been done; he was mortally wounded. Crazy Horse died that night on September 7, 1877 after asking his parents that his heart be returned to his homeland. The next day, his parents were given his body, and they vanished into the hills. To this day, no one knows where the body of the great Oglala warrior lies buried; two White hunters later said that they had seen two elderly Indians carrying an empty litter. They were near Wounded Knee.

Crazy Snake (1846-1912)

Chitto Harjo, from *chitto*, "foolhardy, recklessly brave," *harjo*, "snake," also known as Wilson Jones; a Creek chief who was the leader of the Snake Uprising in Oklahoma in 1901. He was born in 1846 in Creek Territory, near Boley, Oklahoma, the son of Aharlock Harjo. Throughout most of his life, Chitto Harjo and his people had been on relatively friendly terms with the U.S. Government. The Creek people had been moved into the Indian Territory by the Treaty of 1832, which guaranteed them common ownership of their lands and self-government. In the Civil War, some Creek slave owners supported the South, and in 1866 a Reconstruction Treaty was signed which abrogated some of the original terms of the 1832 agreement. As time went on, many in the Five Civilized Tribes became more and more assimilated into the White American cultural life. This was particularly true of the offspring of Indian-White marriages.

Yet there were many full-blooded Indians, like Chitto Harjo, who distrusted Whites, and had as little to do with them as possible. Many of these Indians refused to enroll with the Government authorities, and thereby became "nonpersons" in the eyes and the records of the bureaucracy. This became an increasingly serious problem as plans were made to combine the Indian Territory into the Territory of Oklahoma as a new state, to be known as Oklahoma. The land that had belonged, in common, to the Creek Indians and other tribes was to be divided among all of the enrolled members of the tribes, and separate tribal governments would no longer exist.

The full-blooded Indians did not like this, for several obvious reasons, and Chitto Harjo became their representative in negotiations with the U.S. Government. In 1897, he had set up his own organiza-



Chitto Harjo (1846-1912)
(*Oklahoma Historical Society*)

tion, known as the Snake Government, composed of full-blooded northern Creeks; their capitol was set up at Hickory Ground, Oklahoma, a legislature and judicial system was organized, and every effort was made to create a complete, if parallel, Indian government. Continued pressure caused a full-fledged rebellion in January 1901, known in history as the Crazy Snake Uprising. It was hardly a major rebellion, and lasted for only a few weeks, but it did attract something over 5000 followers. Captured and brought to trial, Crazy Snake and his group were tried on February 2, 1901, found guilty, and after a scolding by a somewhat understanding judge, allowed to go home.

Further encroachments on Creek political freedom continued to give rise to discontent, and although Chitto Harjo made several trips to Washington and hired White lawyers to plead the Creek case, he was ultimately unsuccessful. In 1906 he made an impassioned and widely published speech at Tulsa to the Senate Committee on Land Treaties. Oklahoma became a state in 1907 and the terms of the land legislation came into effect. Some of the nonenrolled Indians did not get the land to which they felt entitled and conflict was inevitable.

Shortly thereafter, an episode occurred which is still not clear in history; it involved the loss of 1000 pounds of smoked bacon. There is confusion as to whether the meat was stolen by Chitto Harjo's people, by outsiders, or involved the overturning of a smokehouse by dogs getting at the bacon. But the fact remains that when police arrived to arrest the alleged thief at the Harjo home in Hickory Hills in the midst of a conference of full-blooded Indians, fighting broke out. One Indian was killed, a White was wounded, and 40 Indians were arrested. Publicized as the Smoked Meat Rebellion, the minor riot was enlarged into rumors of a full-fledged "war." The police returned in force in response to White hysteria; shots were fired, and Chitto Harjo and a small band of followers escaped into the back country. But the edge had been taken off the violence; the next two years he lived in the hills, only occasionally emerging into nearby towns. In one attempt to capture him, he was wounded but finally made his way back into the hills. He took refuge in the home of a friend near Smithville, where he died on April 11, 1912.

A remarkable orator, staunch advocate of traditional ways, and intransigent opponent of White encroachment, Chitto Harjo may never have seemed successful in the eyes of his White adversaries, but he did his best to establish what he believed to be justice for his people.

Crow Dog (ca. 1835-1910?)

Kangī Sunka, a Brûlé Sioux chief and the murderer of chief Spotted Tail. This important figure in the Ghost Dance troubles of 1890 appears never to have taken a prominent role in the Sioux battles of the 1870s and 1880s, but he does seem to have been looked upon as a major leader. He was a cripple, but had won an unusually attractive woman as a wife. According to one story, Spotted Tail stole her from him. On August 6, 1881 he rode up and shot the chief—it is open to question whether Crow Dog murdered Spotted Tail because of his feud over the woman, or for political reasons. It is likely that their rivalry had its roots not only in domestic jealousy, but was also involved in a contest for tribal leadership which included the ambitions of Black Crow, a notorious troublemaker.

Crow Dog was jailed, tried, convicted of the murder, and sentenced to death. However, on appeal, the Supreme Court freed him in a landmark decision, saying that the United States had no jurisdiction over crimes committed on land which belonged to the Indians by treaty right. This decision was to haunt Indian-White relations for many years, since it was never wholly observed by both parties equally.

A defiant enemy of the Whites throughout his life, Crow Dog was one of those who stiffened Indian resistance to further concessions when it became clear in the 1880s that the Whites were greedy for more land. In one way or another, however, the Whites gained the necessary approval from over three-fourths of the adult male Sioux for the cession of additional land. This, together with a drastic reduction



Crow Dog (1835-1910)
(Smithsonian Institution, National Anthropological Archives)

of Sioux food allotments at a time when there had been a great crop failure in the region, set the stage for the Ghost Dance uprising of 1890. In the fall of that year the Brulé medicine man, Short Bull, preached Wovoka's message of salvation and miraculous revival of autonomy to the Sioux. As more and more people joined the Ghost Dancers, the Whites in the Northern Plains grew increasingly fearful, and called on the Army for help.

Late in November, Crow Dog gathered his people together and followed Short Bull into the Badlands. They went to a remote area called the Stronghold to dance and wait for the messiah to come and save them. The Army sent emissaries who promised the Sioux better treatment if they returned, warning them of the danger of war if they did not. As the day wore on, a split developed among the Indians; Crow Dog was finally convinced to lead his band back to the Pine Ridge Reservation, and was joined by Two Strike and his people.

In December, both Sitting Bull and Big Foot were killed; the Ghost Dance faded as quickly as it had blossomed. Crow Dog participated in some of the negotiations in the 1890s which somewhat improved the well-being of the Sioux, but his day of glory had passed. He died on the Pine Ridge Reservation, South Dakota about 1910.



Painted Rawhide Bonnet Case; Crow
(Museum of the American Indian)

Curly (ca. 1859–1923)

Ashishishe, or Shishi'esh, "The Crow," was a Crow Indian scout for the U.S. Army during the Sioux Wars. He was born about 1859 on the Rosebud River in Crow country, in Montana. His wife was Takes a Shield, a Crow woman. There is little knowledge of his childhood or earlier activities until he became a member of the Indian scouts serving under Captain Thomas Custer, with the Seventh Cavalry.

In late June 1876 Curley was attached to General George Custer's troops as they moved toward the Little Bighorn in search of hostile Indian forces under Crazy Horse, Gall, Sitting Bull, and Two Moons. During the battle which followed, Custer and his entire force were annihilated. Curley, although wounded, managed to disguise himself as a Sioux by braiding his hair, concealing his Crow garments beneath a dead Sioux's blanket, and slipping through the encircling ring of hostile warriors. About two days after the attack, he reached the fork of the Yellowstone and Bighorn Rivers, where he encountered Custer's supply riverboat, the *Far West*.

Although he could not speak English, Curley was able to describe the affair in sign language and diagrams, thereby providing the first word to the outside world of the defeat of Custer and his entire force. In later years, although he was generally reluctant to discuss the battle or his part in it, he was frequently sought out by historians seeking to get greater detail on the famous battle. Charges that he had turned tail and run away from the fight were leveled at him, but were never satisfactorily established; but in the bitter heat of the argument he once even denied having been on the Little Bighorn that fateful day.



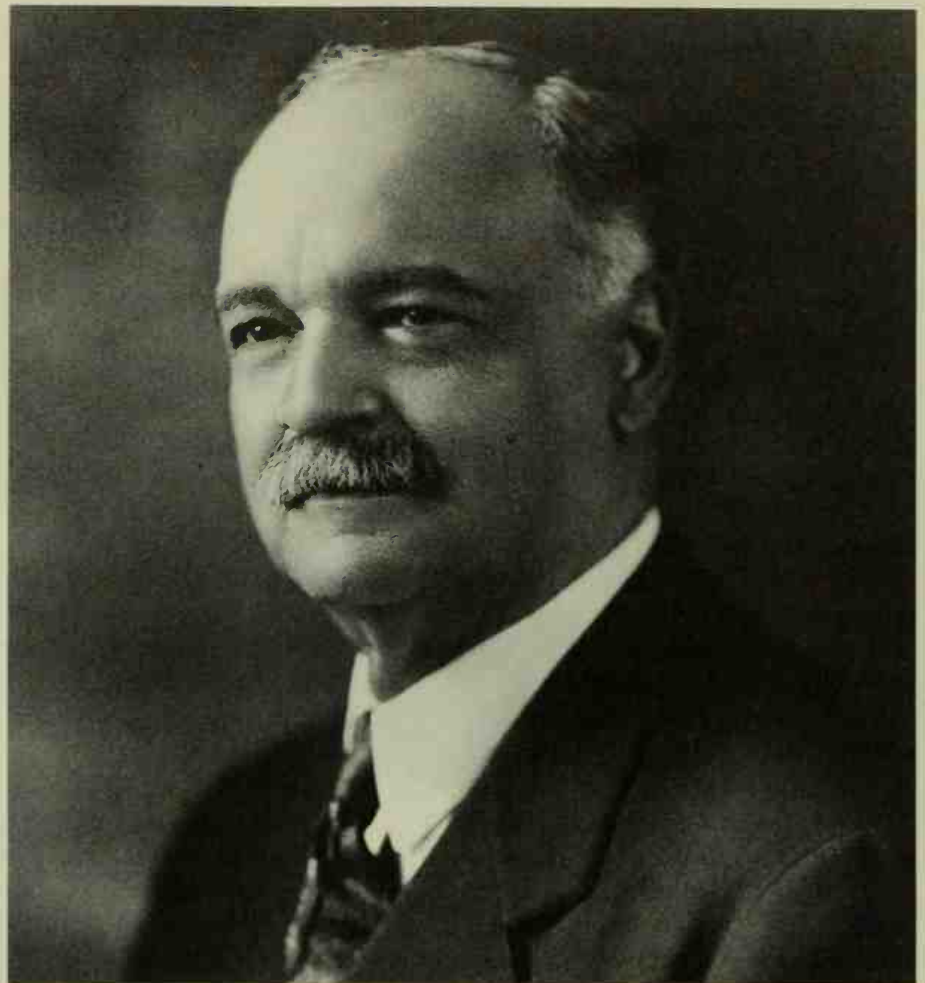
Curly (1859-1923)
(*Smithsonian Institution, National Anthropological Archives*)

He later became involved in a long dispute with the government, involving eligibility for retirement pay, which had been denied him for many years. Finally, in April of 1923 he won his case, and was awarded a pension "for the rest of his life." He died a month later on May 22, 1923 at the age of 70. He was buried in the National Cemetery on the Custer Battlefield in Montana.

Charles Curtis (1860-1936)

Curtis, a Kansas lawyer who became Herbert Hoover's vice-president, was born in North Topeka on January 25, 1860. His father was Orren Arms Curtis, and his mother, Hélène Pappan Curtis, a quarter-blood Kansa. Though only one-eighth Indian, he received his early education at an Indian Mission school. In his early twenties he was the first prosecuting attorney of Shawnee County ever to enforce the local prohibition laws. In 1892 he was elected to the U.S. House of Representatives as a regular Republican, where he served eight terms. He gained a seat in the Senate in 1906, which he held (except for two years) until his term as thirty-first Vice-President from 1928-1933.

Charles Curtis (1860-1936)
(*Kansas State Historical Society*)



Many of his legislative achievements were related to Indian and rural affairs. The Curtis Bill of 1898 improved the boundaries of Indian territories and granted the residents thereon the right to elect mayors and other local officials. Although he opposed the Chickasaw and Choctaw claims on so-called leased land, he was also the prime mover in defeating a railroad land grab in the Territory.

Curtis was a conservative, convivial, articulate, sensible man; he was a born politician who was liked by members of both parties. When he retired from government service in 1932, he had served longer in the Capitol than anyone else at that time. He married Anna Elizabeth Baird, by whom he had two daughters and one son. He died in Washington, D.C., on February 8, 1936.

Datsolalee (ca. 1835-1925)

Dabuda, "Wide Hips," commonly known as Datsolálee, Datsolali, Datsalálee, or Louisa Keyser, was recognized throughout the art world as by far the greatest designer and weaver of baskets among the Washo people, among whom this craft had become a fine art. She



Datsolalee (1835-1925)
(Smithsonian Institution, National Anthropological Archives)

was born in November 1835, near Sheridan, in the Carson Valley, Nevada, and from her girlhood days was known for her "magic fingers." Little is known of her parentage, but she seems to have lived a usual Indian life of the time; she met Colonel John C. Frémont in 1844 on his way to California.

Religion was an important part of Washo life; from childhood on, members of the tribe were encouraged and trained to seek visions and mystical experiences. Datsolalee's religion was an integral part of her art. It is said that she saw many of her very best designs in dreams and visions before incorporating them into her prized baskets. She was a serious woman; and although she married twice and had several children, she devoted most of her life to her art. Her first marriage, to Assu, a Washo man, produced two children; he died a few years later.

The basketry of the Washo people is composed of cured fern fibers and willow reed in natural colors of red-brown, black, and light tan. The quality of technique, design, and form varies from weaver to weaver, but it has been universally acknowledged that Datsolalee combined these qualities to a superlative degree. Her sense of design, coupled with exceptional technical skill, created works of art which are still prized as some of the loveliest treasures of human handicraft. One of her most famous baskets, to which she applied the title, "Myriads of Stars Shine Over the Graves of Our Ancestors," contains 56,590

stitches—something over 36 stitches to the inch—and required more than a year to weave.

While some of the titles of these baskets sound fanciful, the fact remains that the geometrical designs incorporated into them reflected her view of tribal history and life, together with a conscious effort to record something of her own involvement with her art. Many artists have equaled her technical skill, or come very close to it; very few have taken their art as seriously, in a definite desire to develop it to its greatest potential. This is the more surprising when it is realized that at the crest of Washo basket weaving, the tribe became involved in a disastrous war with the Paiute in 1851; one of the penalties imposed by the victors was a prohibition on Washo basket weaving, in order to improve the income of the Paiute basket weavers.

In the 1860s, Dabuda had become associated with a Dr. S. L. Lee of Carson City. Out of this friendship and patronage came the name by which she was known for the rest of her life—Datsolalee. In 1888 she married a Washo man, Charley Keyser (or Kaiser), and took the name Louisa. But by 1895, her financial situation had become critical—as it had for most of the Washo, still under the Paiute yoke; without basketry, there was nothing they had to offer for sale or in trade. In desperation, Datsolalee took a few glass bottles which she had covered with basketry, to Abram Cohn, proprietor of The Emporium, a clothing store in Carson City. He and his wife were modest basket collectors, and immediately recognized the fine quality of her work. But more importantly, they had lamented the decline in fine Washo basketry, and were astonished to find that some of the women had kept the art alive over the almost half-century of prohibition. They bought all of her baskets, and urged her to produce other types, all of which they guaranteed to purchase.

From then on, her entire output seems to have been handled by Cohn, who fortunately kept a remarkable written catalog of her work—a listing involving 120 objects. It is quite true that she may have made and sold a few objects to other collectors, but the total number of baskets she is known to have produced in her lifetime seems to have been between 275 and 310; the uncertainty lies in the fact that a few baskets, so recorded, may have been made by other weavers. Of the so-called “great treasures,” the unusually large and well made pieces, she is recorded as having woven approximately 40. One of the “great treasures” which was started on March 26, 1916 was completed almost exactly one year later; as an indication of the value which collectors placed on her artistry, it sold for \$10,000 in 1930.

Datsolalee was a large woman physically; weighing well over 250 pounds, with plump physique and large rounded fingers, she was nevertheless capable of interweaving her work with incredibly minute stitches, pulling them tightly into the coiling. For tools she used only a piece of sharp stone or glass, a bone or iron awl, her teeth, and her fingers.

Few basket-weaving artists have enjoyed the recognition by name and reputation as did Datsolalee; in this she shares prominence with some of the painters, sculptors, and silversmiths of America. In achieving such recognition, she also exalted her art, and her masterpieces are to be found today throughout the world in public and private collections. Although she was almost blind in her old age, Datsolalee con-

tinued to work until she died at Carson City, Nevada on December 6, 1925 at the age of 90. She was buried in the Stewart School Cemetery, Nevada.

Angel DeCora Dietz (ca. 1871–1919)

Hinookmahiwi-kilinaka, “Fleecy Cloud Floating Into Place,” also known as “The Word Carrier,” was a Winnebago artist who became influential in the early years of the 20th century in Indian art and affairs. She was born on the Winnebago Reservation in Nebraska on May 3, 1871. Her mother was a member of the LaMère family; her father was David DeCora (Hagasilikaw), a descendant of the famous Dakaury family who traced their lineage back to a French settler, Sabrevois DesCarris. Following the death of her parents, the young girl was raised by the LaMère family, who put her in the Reservation School in Santee, and at the age of 12 sent her to Hampton Institute from which she graduated in 1891. She later studied in the art departments at Smith College and Drexel Institute, where she studied with Dwight Tryon and Howard Pyle, famed illustrators of the day. Pyle recognized her talent and made it possible for her to attend the Boston Museum of Fine Arts School.

Following this experience, Angel set up her own studio in New York City, illustrating many books, and lecturing on Indian problems. In 1906, U.S. Indian Commissioner Francis E. Leupp offered her the new position as head of the Art Department at Carlisle Indian School in Pennsylvania, where she introduced the then-new philosophy of using Indian design. She enthusiastically accepted, and was at Carlisle for nine years, during which time she met William Dietz (Wicahpi Isnala, “Lone Star”) a Sioux teacher whom she married in 1908; also an artist, the two collaborated for some time on Carlisle projects.

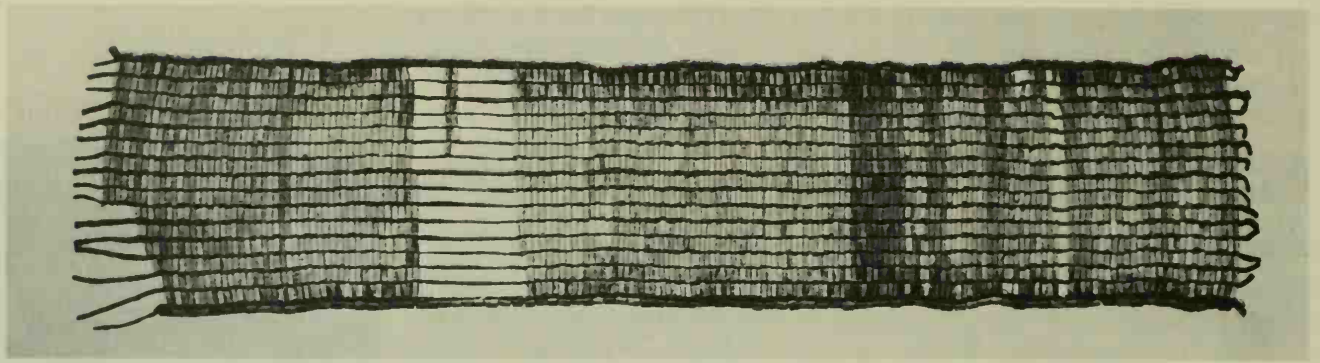
The two became extremely active in Indian affairs and activities. Angel also worked with Gertrude Bonnin (Zitkala-sa) for many years, illustrating her books and collaborating in the many interests the two women held jointly in improving Indian conditions. She met President Roosevelt and tried to interest him in the problems facing the Native American, and became a well-known lecturer and protagonist in the Indian movement of the day. With the outbreak of World War I, she worked at the New York State Museum in Albany, replacing a draftsman who had enlisted. In 1918 her marriage ended, and following a divorce, she returned to New York City after the War ended, where she renewed her art work and interest in Indian needs. She was stricken by influenza during the great flu epidemic and died in New York City on February 6, 1919, bringing a premature end to one of the major early influences on American Indian art.



Angel DeCora Dietz (1871–1919)
(“The Southern Workman”)

Dekanawida (1550?–1600?)

Also Deganawidah, “Two Rivers Flowing Together,” an Iroquois prophet known primarily through legend as the great leader who, with Hiawatha, founded the League of the Iroquois. The exact dates of his life are not known, although he seems to have been active during



The Great White Belt of Dekanawida;
Huron
(*Museum of the American Indian*)

the middle or last half of the 16th century. He was reputedly one of seven brothers born near Kingston, Ontario, to Huron parents. Though much of what is known of his life is mythical, there seems no question that he actually existed. According to legend, his mother was told in a vision that the new baby should be called Master of Life, and that he would indirectly cause the ruin of her people. The mother and grandmother thereupon tried three times to drown the ill-omened baby in the icy water, but each effort failed.

When he grew up, he left his family and went south to carry out his mission among the Iroquois. There are many different versions of his meeting with Hiawatha; in any case the two men united in an effort to bring together in a great confederation the Oneida, Cayuga, Onondaga, Seneca, and Mohawk. In this effort, Dekanawida, who is said to have had a serious speech impediment, was the silent (although certainly dominant) partner; Hiawatha became the principal spokesman and diplomat who actually put the union into effect. Dekanawida also tried to bring the Erie and neutral tribes into the League. They were more friendly toward his Huron peoples than were most of the other Iroquois; indeed, after his death, the united Iroquois fulfilled the ancient prophecy by attacking and destroying the Huron nation.

The Iroquois Confederacy was an attempt to bring peace to all the tribes in the area of what is now upper New York State. As the code of the League said, "I, Dekanawida and the Confederate Chiefs, now uproot the tallest pine tree and into the cavity thereby made we cast all weapons of war . . . we bury them from sight and we plant again the tree. Thus is The Great Peace established." And thus, too, were created the Pine Tree Chiefs, of whom Dekanawida was one.

The League was completely successful, lasting into the 19th century; being essentially democratic, and one of the few political entities in which women had a major voice—the hereditary chiefs were nominated by the matrons and elected by the village—it remained closer to the aspirations of its members than did many other regimes. The major credit for establishing this unique, sophisticated, political system must go to Dekanawida.

Dekanisora (ca. 1650-1730)

Also Dekanisoura, Dekanasourie, an Onondaga chief and noted orator who participated in many conferences and treaties with French and English colonial authorities. His birth and origin are not known, but

he came to notice in 1682 when he visited the explorer Pierre Charlevoix as a member of the Iroquois ambassadors meeting with the French at Montreal.

In 1688, en route to a later meeting with the French, he and his party were captured by Adario, a Tionantati chief bent upon creating trouble between the Iroquois and the French. He claimed that they had instructed him to effect the kidnapping, and then released Dekanisora in a gesture of generosity and friendship.

Apparently the ruse worked, for Dekanisora was involved in later hostilities between the two peoples, going to Albany in 1726 to participate in an extended conference with the Whites, and died there about 1730, while conducting treaty negotiations.

Dekanisora is generally regarded as having been selected by the Iroquois as their speaking representative due to his oratorical talents, as well as his fluent command of French, English, and several Iroquois dialects.



Carved Wooden False Face Mask;
Onondaga
(*Museum of the American Indian*)

Delaware Prophet (ca. 1725–ca. 1775)

Neolin, the “Enlightened One,” was an important Delaware religious leader in the mid-18th century, who lived most of his life in the vicinity of Lake Erie. Little is known of his early life; he first came into prominence around 1760, during the formative years of Pontiac’s efforts to unify the tribes against the Whites.

Like many Indian prophets, he had a mystical experience which had profound results. He had journeyed to Heaven, he said, and had met with the Master of Life. Somewhat like the Hebrew prophet Moses, he was given a written prayer and laws to bring back to his people. In the beginning, according to Neolin, life was good; the Indians had lived in harmony with nature until the White man arrived. Then it became difficult for the Indians not only to make a good life upon the earth, but also to move along the pathway to Heaven. The Europeans had brought so many bad influences and evil ways to North America that it was almost impossible to live according to the ancient laws.

The Prophet’s prescription for salvation was twofold. First, there must be a renunciation of all White influences, customs, and products—especially liquor, and there must be no trade with the invaders. Second, there must be a return to the traditional ways, but such evil practices as war dances and medicine-making must be shunned. The essence of his message was a kind of Puritanism and self-denial that struck a responsive chord among many Indians who were disturbed by the rapid, and seemingly irresistible, spread of White influence among the tribes. He carried with him a map of the soul’s progress from birth to death to Heaven; and he taught the lessons of this new preaching throughout the Delaware Indian territory. Like Kenakuk and some other Indian holy men, he devised a prayer stick for his followers to use.

He also predicted that there would be a great war against the Whites—a revelation which bore tremendous fruit. One of his converts was Pontiac, who felt his purposes were greatly strengthened by this religious support; incorporating the work of the Delaware Prophet into his own call for action, he was able to increase the num-

ber of his followers, and the prophecy was fulfilled with the coordinated attack upon the British forts along the frontier in 1763.

Although Neolin had promised that the Master of Life would help the Indian drive out the White, this did not happen. Defeated, Pontiac retired from active battle, and was murdered shortly thereafter. The Delaware Prophet, suffering the oblivion which comes to all prophets whose claims fail, disappeared from history, and little more is known of him after about 1770. He is important as one of the several major religious leaders in the rearguard action to preserve traditional customs against the ravages of the onrushing tide of White settlement.



Ella Carla Deloria (1888-1971)
(Ella C. Deloria Project; Agnes Picotte)

Ella Carla Deloria (1888-1971)

Anpetu Wastéwin, from *anpetu* "day," *wasté* "good," *win* "woman," was a Yankton Sioux scholar, interpreter, and lecturer who became a nationally famous linguist and ethnologist. She was born January 3, 1888 at Wakpala, South Dakota, the daughter of Reverend and Mrs. Philip Deloria (Tipi Sapa). Her father was an influential Episcopal clergyman who was well known throughout the Plains Indian community in his own right.

Ella attended local schools, then went on to Oberlin College and Columbia University, where she graduated with the B.S. degree in 1915. After graduation she taught school for a brief period, and then became the national Health Education Secretary of Indian Schools conducted by the YWCA. In 1929 she returned to Columbia to begin working with Dr. Franz Boas on a study of the Siouan language; they were coauthors of two major technical studies of Dakota grammar.

Her first book, *Dakota Texts*, published in 1932, is still the primary authority on the subject. During this period she wrote for many periodicals, scholarly journals, and lectured widely on Sioux ethnology. In 1944 her book *Speaking of Indians* appeared, intended primarily for the use of church groups in their missionary work, and included an interest in Indian culture and customs. Her background in religious work, which she inherited from her parents, was always a major influence in her professional and personal life. In that same year, she was invited to present a major lecture for the American Philosophical Society in Philadelphia—the same organization which had also supported her studies of Dakota language and social customs.

In later years, Ella Deloria devoted her time to writing, lecturing, and mission school work, most particularly in efforts to record the Dakota language in its most complete form so that it would not join the host of other Native American tongues which have so tragically disappeared into oblivion. From 1955-1958 she was the principal of St. Elizabeth's School at Wakpala, but returned again to her major interest—linguistics—to which she devoted her full energies until she died of pneumonia at the Tripp Nursing Home in Vermillion, South Dakota on February 12, 1971. She left a great archive of Siouan language notes, ethnological observations, and a legacy of devotion to her people which was formalized as the Ella C. Deloria Project at the

University of South Dakota, as an ongoing effort to preserve the culture of the Dakota people.

Henry Chee Dodge (1860-1947)

Chee Dodge, "The Interpreter," from his Navajo name Adits'aai, literally, "one who hears and understands," or Ashkihih Diitsi, "Boy Interpreter," was one of the best known contemporary Navajo leaders. He was born at Fort Defiance, Arizona on February 22, 1860; his mother was Bisnayanchi, a Navajo-Jémez woman of the Coyote Pass clan; his father was Juan Anea, or Anaya (some say Cocinas, or Consonisas), known as *Gohsinahsu*, the Mexican silversmith and interpreter for Captain Henry Linn Dodge, the Indian Agent to the Navajo. Following the death of his father in 1862, Bisnayanchi named her son after Captain Dodge; as a youth he was commonly called *Kilchii*, Red Boy, whence the common name Chee. He came to know Kit Carson, and when the latter was retained to aid the U.S. Army in rounding up the Indian people for transportation to Bosque Redondo (Fort Sumner), Bisnayanchi fled to the Hopi country for food, and to escape the troops. She died shortly thereafter, and the orphaned Chee wandered from family to family until he was eventually taken in.

From the age of four to about eight years of age, Kilchee and his adopted family were at Bosque Redondo; he was eventually adopted by Perry H. Williams, an Agency employee who taught him English. With an education, he was able to qualify as the official Navajo interpreter. His fluency with languages and his diplomatic skills served him well; on April 19, 1884, he became the political successor to the great war chief Manuelito, and was appointed "tribal chief" by Superintendent of Indian Affairs Dennis M. Riordan. In 1884 he went to Washington, where he met President Chester A. Arthur. He also recognized the importance of Navajo crafts, and sponsored Atsidi Sani, the first influential silversmith. Around 1890, he took his accumulated savings and invested in a trading post and sheep ranch. He was successful in both ventures; and became one of the area's leading, as well as wealthiest, citizens. He built his home *Tso Tsela*, "Stars Lying Down," not far from Crystal, New Mexico where he lived for the rest of his life.

In 1923 Chee Dodge was the popular choice as the first Chairman of the newly formed Navajo Tribal Council, which had been established to represent and protect the tribe's interests, not only with the U.S. Government, but also with the several corporations that were making investments in the area. He stepped down in 1928, but kept a strong interest in tribal affairs. In 1934 he and other Navajo were forced to dispose of over one-half of their livestock due to a program initiated by the Bureau of Indian Affairs, asserting that the reservation was being overgrazed. In the violence which followed this drastic program, many Indian sheep owners were jailed.

The grim irony of this penalty for success—the slaughtering of healthy flocks of sheep, and herds of horses and cattle which were



Henry Chee Dodge (1860-1947)
(Museum of Northern Arizona; Fronske
Photo)



Classic "Chief's Blanket"; Navajo
(Museum of the American Indian)

raised from a few head of sheep, horses, and cattle in 1868 to the thousands of animals to be seen everywhere on the reservation in the mid-1930s—was not lost on Chee Dodge, but there was nothing to be done. Animals were killed by the hundreds, and the shock of this animal slaughtering still remains vivid to the Navajo.

In 1942, Chee Dodge was elected tribal Chairman for another term; although he was now an old man, he continued to labor for his people, and journeyed many times to Washington to plead their cause. He was reelected in 1946, but was never able to take office. He had contracted pneumonia, and died on January 7, 1947 in the hospital at Ganado, Arizona at the age of 87, a respected and admired figure known throughout the southwest. He was buried at Fort Defiance.

He had four wives: Adzaan Tsinajinnie, whom he divorced to marry both Nanabah and her younger sister; following Nanabah's death he married K'eehabah. Of five children, one girl died; the others—Tom, Ben, Mary and Annie—are well-known prominent people in the Navajo tribe today.

Dohasan (ca. 1805–1866)

Also Dohá, Tohausen, or Tohosa, from *dohâsan*, "Little Bluff," or *dohâte*, "Bluff," was an important Kiowa leader during the mid-19th century. The name actually was applied to several Kiowa leaders—father, son, and nephew. After a band of Kiowa warriors led by Adate was defeated and massacred in 1833 by the Osage, Dohasan (the son) was selected to replace the disgraced and deposed chief. One of his first efforts was to establish peace between the two tribes.

In a short time, he built the strength of the tribe back to a position of key importance in the Southern Plains, and he proved to be such a successful leader that the name became a hereditary title among the people. In 1862, the Indian Agent met with the Kiowa, Comanche, Arapaho, and other groups at the Arkansas River to disperse treaty annuities; provoked by his inability to stop the raiding parties, the Agent threatened to punish the Indians. Dohasan listened to him, and then exploded: "The White man is a fool . . . there are three chiefs—the White chief, the Spanish chief, and myself. The Spanish chief and myself are men. We do bad toward each other sometimes—stealing horses and talking scalps—but we do not get mad and act the fool. The White chief is a child, and like a child, gets mad quick. . . ."

In 1840, after a treaty was signed granting Americans safe passage through Kiowa territory, the travelers brought smallpox to the Indians, and in 1849 a devastating cholera epidemic swept through the country. The Kiowa had little natural immunity to these foreign diseases, and thousands of people lost their lives. In addition to this catastrophe, Dohasan and his warriors became increasingly opposed to the growing flood of Whites going through their hunting grounds, and in the 1840s they mounted many raids against the intruders.



Dohasan (the Younger) and his Wife
Amkima, 1893
(*Smithsonian Institution, National Anthropological Archives*)

The Army was called in to protect the citizens, and in 1853 Dohasan signed the Treaty of Fort Atkinson. In return for an annuity of \$18,000, the Kiowa agreed not to take up arms against either the Mexicans or the Americans. But custom, and the temptation offered by all the richly laden wagon trains coming through—as well as the resentment the Indians felt at being pushed off their lands—proved too strong, and the raids continued. Many times, Dohasan seemed to regard them as simply his tribe's private business. As he said at one council, “. . . When my young men, to keep their women and children from starving, take from the White man passing through our country, killing and driving away our buffalo, a cup of sugar or coffee, the White chief is angry and threatens to send his soldiers. I have looked for them for a long time, but they have not come. He is a coward. His heart is a woman's. I have spoken. Tell the great chief what I have said.”

Fools or not, the Americans wanted the Kiowa kept to strictly limited areas, and in 1865, Dohasan agreed to the Treaty of the Little Arkansas, by which the Kiowa accepted a reservation in the area of the present-day Oklahoma panhandle. Although Dohasan believed it was outrageous that foreigners should come in and tell his tribe what to do in their own territory, he was now too old and too weary—and too well aware of Army power—to do more than make a token protest. He died on the reservation in 1866 and was succeeded by Lone Wolf (Guipago).



Edward Pasqual Dozier (1916-1971)
(*Arizona State Museum*)

Edward Pasqual Dozier (1916-1971)

Awa Tside, "Cattail Bird," was one of the earliest scholars of Indian blood to make his way into the forefront of modern anthropology as an outstanding teacher, scholar, and writer. He was born at Santa Clara Pueblo on April 23, 1916, son of Thomas Sublette Dozier, of Anglo-Hispano descent, and Leocadia Gutiérrez, a Santa Clara woman. By the age of 12, the young boy was fluent in Tewa, Spanish, and English—languages which were to serve him well in later life.

He attended BIA government school and St. Michaels, in Santa Fe, New Mexico. In 1930 he went to the University of New Mexico, intending to study medicine; there he became acquainted with Dr. W. W. Hill, who saw in the young man an ideal assistant and interpreter. Out of this relationship came a major change in his goal, and Dozier transferred to anthropology as his life work.

His education was interrupted by World War II, and he served in the Air Force Pacific theater, returning to the University of New Mexico after the war, where he earned the B.A. and M.A. degrees at the University in 1946-1949, specializing in Pueblo linguistic studies. In 1952 he received the Ph.D. degree from the University of California at Los Angeles. His dissertation concerned the Tewa people who had migrated to Arizona in the late 17th-18th centuries and moved into the Hopi pueblo, where they subsequently developed a unique community. This subject remained a favorite research interest throughout his life.

Dozier's first teaching position was at the University of Oregon, after which he received a Wenner-Gren Fellowship; he then taught for several years, and was invited to the University of Arizona in 1961, where he became one of the most popular anthropology teachers. Just prior to this assignment he had undertaken field work in the Philippines, as something of a "change of pace," looking for similarities and differences in the lifeways of the Kalinga people of Luzón. Nine years later he returned to restudy their culture, and taught at the University of the Philippines; unfortunately, it was during a time of considerable unrest in Mindanao, and this seriously handicapped his research, although he saw a great deal of militant activism at first hand.

He had accepted an invitation to join the faculty at the University of Minnesota, but was prevented from joining due to a brain tumor which was successfully operated upon. He subsequently succumbed to a heart attack in Tucson, on May 2, 1971. He was married twice: his first wife was Claire Butler, a BIA staff member, in Washington, D.C., by whom he had a daughter, Wanda; this marriage ended in divorce. While at the University of New Mexico, he married Marianne Fink, a psychologist, who survived him with their two children, Miguel and Anya.

Dr. Dozier was a gregarious, generous person, with wide interests and enthusiasms. Professionally, he was an intense man, deeply involved in Indian affairs. His cultural background gave him an unusual combination and understanding of Indian, Anglo, and Hispano matters which enabled him to move effectively into these cultures with

equal ease. He was wholly objective in his judgments of each of the three peoples, yet he was undoubtedly most deeply concerned with Pueblo problems. Although he had already made major contributions to Amerindian studies, and many honors had come to him, there is no question but that he would have become one of the nation's major anthropological scholars had his life not been so tragically cut short.

Dragging Canoe (ca. 1730-1792)

Tsíyu-gunsíni, from *tsíyi*, "canoe," and *gunsíni*, "he is dragging it," also Tsungunsini, Cheucunsene, or Kunmesee, was a Cherokee leader who violently opposed the White man's expansion into Indian lands. Born about 1730 at Running Water village (or Natchez Town), on the Tennessee River, his father was the celebrated Chief Attakulla-kulla; his mother was a Cherokee woman whose name is unknown. In 1775 the Cherokee had sold all of what is now Kentucky and part of Tennessee; furious, Dragging Canoe prophetically declared that, "Finally, the whole country which the Cherokee and his fathers have for so long occupied, will be demanded; and the remnant of the *Ani-Yunwiya*, "The Real People," once so great and formidable, will be obliged to seek refuge in some distant wilderness . . . until they again behold the advancing banners of the same greedy host. . . ." He ended his speech by promising, "You will find the settlement of this land dark and bloody."

This huge land sale took place on the eve of the American Revolution. Although most of the Cherokee did not choose sides in that conflict, Dragging Canoe cast his lot with the British. They provided guns and ammunition to him and to his warriors, who used Chickamauga Creek as a base from which to attack settlers in Tennessee. In 1782 the Cherokee were driven out of this region and moved down river to the Chickamauga Lower Towns. He established his own home, *Mialaquo*, near Chickamauga, Tennessee.

The Cherokee people had signed the Treaty of Hopewell in 1785, which set up formal boundaries for the Cherokee Nation and abandoned all lands outside this area. By that treaty, no White settlers could occupy any lands allotted to the Indians; but when they began to encroach upon the reserved areas, the government did nothing to prevent this violation of the agreement. Dragging Canoe tried to enforce the restriction by making constant raids on settlers and land speculators.

The friction of these attacks, and the bloodshed which resulted, caused both sides to attempt to find a peaceful settlement in the Treaty of Halston in 1791. This treaty reaffirmed the United States' guarantees of Cherokee claims and provided for additional compensation for Indian losses by way of a small annual stipend and the turning over to them of "useful implements of husbandry," which would allow them to advance their goal of developing a viable agricultural economy.

But the squatters and the land grabbers kept coming. Dragging Canoe died at Running Water, Tennessee on March 1, 1792, still fighting the invasion. Over the next four decades treaties were made and broken, until finally in 1838 the Cherokee nation was forced to "remove" to Indian Territory in Oklahoma over the appalling "Trail of Tears," an episode which still haunts American history. Thus the sad prophecy of Dragging Canoe was fulfilled: that his people would have to "seek refuge in some distant wilderness," and that the settlement of Kentucky would indeed prove to be a "dark and bloody ground."



Dull Knife (1810-1883)
(Oklahoma Historical Society)

Dull Knife (ca. 1810-ca. 1883)

Tamela Pashme, was a nickname given him by the Sioux, and by which he was most commonly known. It was applied following a combat he had with an enemy who was carrying a buffalo-hide shield. His knife would not pierce the tough hide; and although he was badly wounded, he won the battle. He was born about 1810 on the Rosebud River, in Montana, and given the name Wahiev (also Wo-hiev), meaning "Morning Star."

Dull Knife was the leader with Little Wolf of the epic 1500-mile journey of the Northern Cheyenne from their exile in Indian Territory back to their northern homeland. He became a noted warrior and a respected chief who remained at peace with the Whites during most of his life. In 1851 the Cheyenne had signed a treaty ceding their rights to east-west routes through their territory. Although the United States did not live up to some of its pledges made in that treaty, the Indians did not take to the warpath until 1865, following the massacre of Black Kettle's villages by forces led by Colonel Chivington the previous year. In 1868 Dull Knife signed the Treaty of Fort Laramie, and for a few years there was a time of fitful peace.

The settlers kept coming into and through the Plains country, however, and there were increasing raids and conflicts. The Cheyenne were ordered to settle on the Red Cloud Reservation—Sioux territory which offered no welcome and little food. The Cheyenne situation could only go from bad to worse; although historians disagree over whether the Cheyenne participated on the side of the Sioux in the War of 1876, there is general consensus that in the Army's reaction to Custer's disastrous defeat on the Little Bighorn, the Cheyenne were savagely attacked. They lost hundreds of their ponies and suffered the destruction of most of their village. Most of Dull Knife's own people escaped the attack, but they soon surrendered rather than face a winter on the open prairies.

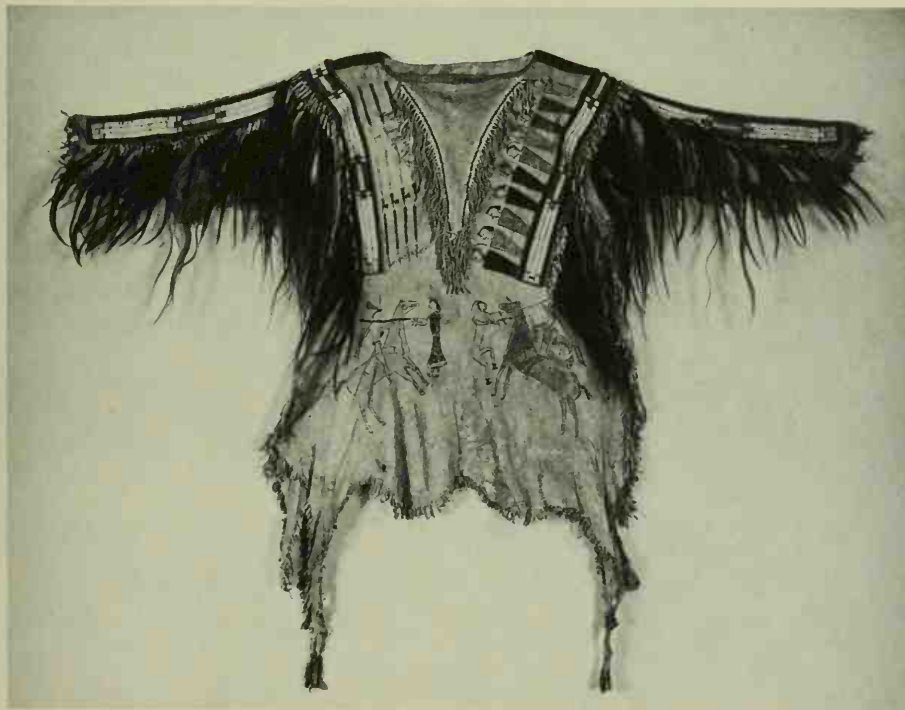
In spite of a promise that they would be located on a reservation in their own homeland in the north, they were soon shipped south to Indian Territory. In the White view, the Northern Cheyenne were supposed to rejoin the Southern branch of the tribe, and become a peaceful agricultural people—thereby staying out of the White man's way. But once they had sampled the desolate Indian Territory countryside,

most of the Northern Cheyenne hated it and resolved to escape. In September 1878, led by Dull Knife and Little Wolf, a desperately homesick band of about 300 Cheyenne men, women, and children started north toward home.

Initially, the Army was confident that they would almost immediately capture the refugees; but the Indians were able to elude their pursuers, living off food and horses taken from settlers. Eventually, the Army had almost 10,000 soldiers on the trail of the elusive Cheyenne. As they neared their home country, a split developed in the group. Dull Knife and his people pressed on in an attempt to reach the Sioux at Red Cloud Agency; Little Wolf persuaded his followers to remain where they were, in hiding from the troops that now were on all sides. Dull Knife still had faith in the "good" soldiers—those who had been his friends and who had promised him a reservation in the north; he felt that if he could find them, they would see to it that the Cheyenne were given a fair deal.

Most of Dull Knife's band were captured and imprisoned at Fort Robinson, Nebraska, prior to resettlement back at the Indian Territory area assigned to them. In a desperate move borne of months of hardship, disillusionment at the White man's failure to keep his word, and uncertainty as to their future, they made one last attempt to reach home. In a carefully synchronized effort, many Cheyenne people, men as well as women, lost their lives in an escape from the fort, but Dull Knife managed to elude the soldiers and escape. He and some others reached the Sioux and were given refuge.

The Army soon caught up with them, but by that time common sense interposed, and a decision was made: the Northern Cheyenne were to have their own reservation in the Rosebud Valley. Dull Knife died in 1883 and was buried on the high ground of his native land. He had one son, Bull Hump.



Painted War Shirt; Cheyenne
(*Museum of the American Indian*)



Charles Alexander Eastman (1858-1939)
(Smithsonian Institution, National Anthropological Archives)

Charles Alexander Eastman (1858-1939)

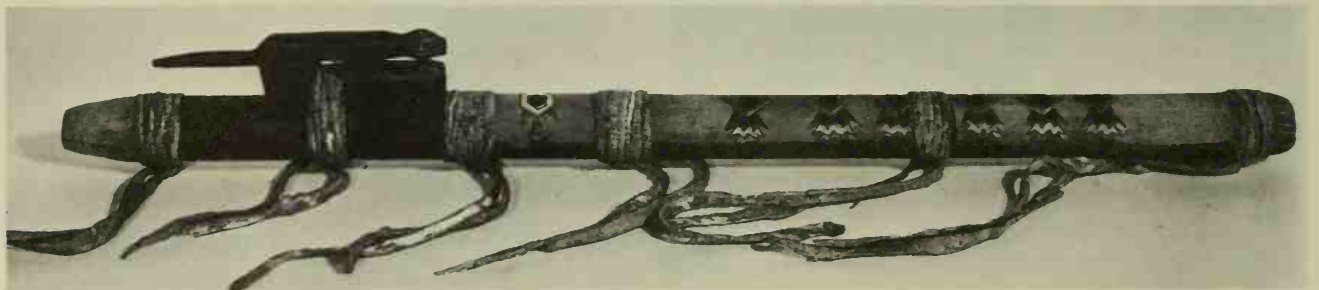
Ohiyesa, "the Winner," a famed Santee Sioux physician and author, served his own people and the United States during a distinguished and varied career. He was born in 1858 in Redwood Falls, Minnesota, the son of Jacob Eastman, "Lightning," a Santee Sioux, and Mary, a half-blood Sioux. His childhood name was Hakadah, "the Last One"; he knew little about the White man until he was 15 years of age. Encouraged by his father to seek an education, he attended mission schools and Beloit College before going east to Dartmouth College, where he obtained the B.S. degree in 1887. He subsequently attended Boston University, graduating in 1890 with one of the first M.D. degrees granted to an Indian student.

His first position was that of physician at the Pine Ridge Agency, South Dakota, where he treated the victims of the massacre at Wounded Knee. Shocked by what he saw, he became determined to improve the life of the Indian people. As traveling secretary for the Young Men's Christian Association he established 32 Indian YMCA groups throughout the country. He then went to Washington, D.C., as a representative of the Santee Sioux, pleading their claims before the courts and in Congress.

During these early years, he also found the time to write, eventually producing nine books, including *Indian Boyhood* and *The Soul of the Indian*. His work contributed greatly to a better understanding of the Sioux by Whites who were disturbed over the obvious wrongs which had been suffered by the Indian. In 1903 President Theodore Roosevelt appointed Dr. Eastman to revise Sioux allotments so that all members of the tribe would receive a fair share of the funds voted by congress. He also lectured extensively on Indian life, both in the United States and in England. He was instrumental in helping to found the Boy Scouts and the Campfire Girls of America, and remained active in Scouting for most of his life. In the 1920s he was appointed U.S. Indian Inspector, and was assigned the task of verifying the burial place of Sacajawea. He was also a member of the Secretary of the Interior's *Committee of 100*, formed to survey Indian affairs.

He married Elaine Goodale, a prominent poet of the early 20th century, by whom he had six children. In 1933 Dr. Eastman was awarded the first Indian Achievement Award. He died at his home in Detroit, Michigan on January 8, 1939, at the age of 80.

Wooden Courting Flute; Sioux
(Museum of the American Indian)



Charles Edensaw (1839-1924)

Also spelled Edenshaw, from Tlingit *edensaw* "glacier," or *itinsa*, "waterfall," a prosperous and talented professional Haida carver and chief of Yatza Village, on Graham Island (of the Queen Charlotte group), British Columbia, Canada. The name Edensaw, or Idansu, is attached to several important leaders, one of the most important being Albert Edward Edensaw, *Gwaigu-unithin*, the uncle of Charles. The latter was born in 1839 at Cape Ball, Graham Island, into the Stistas clan; his mother was a member of the Eagle people. His father was a Raven man of the Kwaduwawas clan; both parents were from Skidegate.

The baby was named Takayren, "Noise in the House," perhaps a reference to his powerful lungs; the family settled at Skidegate, where he grew up. Upon reaching adulthood, he was encouraged by his mother to move to Massett, following the death of the father. He did so, and a story is told of an occasion when his mother gave him a small pistol; he held it to his head, and pulled the trigger, but nothing happened. He repeated this twice more, and the gun exploded, wounding him slightly in the face. In celebration of his survival, he gave a potlatch, repeating the episode to demonstrate his near miss with death.

Young Charles was a skilled artist, and showed his talent at an early age, being greatly influenced by his uncle. He married, and shortly afterwards turned his attention to carving and silversmithing, becoming one of the few full-fledged professional artists of the region. The increasing interest in Northwest Coast Indian culture, sculptural arts, and the popularity of argillite, the black slate material found near Skidegate, gave an impetus which developed this into a unique art, and Eden-



Charles Edensaw (1839-1924)
(National Museums of Canada)



"The Bear Mother"; Argillite Carving of Caesarian Birth; by Charles Edenshaw
(*Museum of the American Indian*)

saw became one of the major carvers of the material. His heritage and prosperity caused him to become selected as the chief of the small village of Yatza on Graham Island; his knowledge of the iconography of the Haida people made him a greatly sought after person by visitors, anthropologists, and art collectors. This reputation gave him a pre-eminence among his people, and until his death he was easily the best known of Haida artists.

Many of his finest carvings were collected by museums and art patrons and today serve as indicia of the intricacies of Northwest Coast iconography; he did many of the model totem poles collected by John R. Swanton in 1900–1901, as well as drawings and crayon sketches made for Franz Boas a decade earlier. These provide an important key to the meanings of much of the visual symbology of Haida (and other tribes of the Northwest Coast) art. He was equally talented in metal working, and enjoyed silver crafting as much as wood carving.

Charles Edensaw had four daughters and one son; the death of the latter, Gyinawen (Robert), while still a young man, was a blow from which the father never quite recovered. He died at Masset on September 12, 1924, at the age of 85, the most highly regarded carver of the Haida people.

Eskaminzim (ca. 1825–1890)

Big Mouth, head chief of the Coyotero Apache, was a peaceful leader who was forced to violence by the actions of White settlers. The date of his birth is unknown, but was probably about 1825 in the Gila country. The background to Apache–White relations is succinctly and frankly stated in an 1871 report of the Board of Indian Commissioners to President Ulysses S. Grant: "Until about 10 years ago the Apache were the friends of the Americans. Much of the time since then, the attempt to exterminate them has been carried on, at a cost of from three to four million dollars per annum." And yet, the Apache persisted in living.

Warrior chiefs like Magnas Coloradas and Gerónimo continued their raiding parties throughout the southwest, defending their homelands. Others, like Eskaminzim and his Aravaipa group, lived peacefully as farmers and hunters. Both manufactured the proscribed *tulepah* (called *tizwin* by the Whites)—a potent brew which often provided the preliminary to trouble.

As more settlers came into the Territory, the friction increased and gave rise to greater antagonism, resulting in more and more hostile confrontations. Early in 1871, Eskaminzim and his people journeyed to the Army's old Camp Grant, near Tucson, Arizona to seek peace. Lieutenant Royal E. Whitman, a veteran officer, and the camp commander, was favorably disposed towards the Indians and tried to help them. But on April 30 a combined band of American–Mexican–Indian self-appointed vigilantes arrived, attacked the camp, murder-

ing over 118 Apache men, women, and children—including eight members of Eskaminzim's own family. Bitterly, he abandoned his quest for peace and became an Apache raider, terrorizing the countryside. After his band killed several Whites, the United States forces pursued him actively, until, in 1874, bedraggled and recognizing the impossible situation, Eskaminzim and his band surrendered at San Carlos.

Fortunately, the Indian Agent at the time was John P. Clum, a man genuinely concerned with the welfare of the Apache people. He and Eskaminzim became friends and peace was maintained. But in September 1876, after Eskaminzim returned from a trip to Washington with Clum, trouble again broke out between settlers and Indians. Taza, the son of Cochise, had died in Washington from pneumonia while on the trip, and Eskaminzim was blamed by Naiche, the brother, for not properly taking care of Taza. In an effort to keep out of fighting, and to avoid further friction with the Chiricahua Apache, Eskaminzim moved off the reservation to a ranch.

Caught between the anger of the Apache clan and the settlers intent upon driving all Apache people out of the region, Eskaminzim continued to exhort his people to stay out of trouble. But as the unrest continued, many on both sides found the aging chief a convenient scapegoat, and eventually a band of local citizenry destroyed his home. He fled back to the reservation, but eventually returned to rebuild his ranch, helped by some of his Army friends. But the suspicions of the White settlers would not die out, and he was soon arrested and sent to prison in Arkansas. In 1889 he returned home again, and disappointed and dejected, died at the San Carlos Agency, Arizona, in 1890. His wife, the daughter of Chief Santos, survived him.



Eskaminzim (1825–1890)
(Smithsonian Institution, National Anthropological Archives)

Flat Mouth (1774–1860)

Eshkebugecoshe (also Eskeebucecose, Aishkebogekoshe, or Ashkebuggecoash), "Flat Mouth" or "Wide Mouth," was an important Chippewa chief during the first half of the 19th century, when the young American nation was establishing itself in the eastern United States. The French knew him as Guelle Plat. He was born in 1774 into the Awausee clan on the Plains west of the Red River. His father was Wasonaunequa (Yellow Hair), a notorious medicine man who was widely feared by the people because many of his opponents met untimely deaths—by witchery, some said; others claimed they had been poisoned. Poisoning was a common practice at the time, and was the reason for the disappearance of many Indians around the Great Lakes area. The fear in which he was held gave Wasonaunequa a power which made him, in essence, a village chief, although he did not have the hereditary right to such a role.

In his youth, Flat Mouth traveled widely, visiting many other tribes, and even living for some time among the Cree, Hidatsa, and Assiniboin peoples—experiences which served him well in later life. At the



Evil Medicine Effigy; Chippewa
(*Museum of the American Indian*)

death of his father, Flat Mouth became a chief of the Pillager Chippewa band, but he was quite different from his father. Flat Mouth was friendly to the Whites throughout his lifetime, and yet was able to retain the loyalty and respect of the other Indian people, most of whom did not share his feelings.

When the Shawnee prophet Tenskwátawa visited his village at Leech Lake, his message apparently made a great impression upon Flat Mouth, who followed his prophecies closely, and put a stop to some of the more reprehensible practices current among the Chippewa, including the wide use of poison. He was one of the major war leaders when the warfare broke out against the Sioux, which eventually resulted in the Sioux being driven from the headwaters of the Mississippi River out onto the Plains. Although his own village at Leech Lake, Minnesota was leveled, he still was able to attract enough warriors to his side to keep it functioning, as new structures were built on the same location.

In 1812, the British Indian Agent visited the village in an effort to enlist the support of the Pillager band. Flat Mouth felt that wisdom dictated continuing his policy of peaceful relations with the Americans, and returned the proffered wampum belts, saying that just as he would not want the British to interfere in his wars, he would not interfere in their war.

During the War of 1812, his people remained neutral, or active supporters of the Americans, depending upon local circumstances. Later, they were able to retain most of their lands, and are one of the few Indian nations east of the Mississippi River who still live on their own homelands—due in no small part to the role played so carefully by Flat Mouth. He died at Leech Lake around 1860.

Stephen Foreman (1807-1881)

A mixed-blood Cherokee leader, educator, and Presbyterian clergyman who was a staunch supporter of Chief John Ross during the difficult days of forced removal from Georgia and resettlement in Indian Territory. He was born October 22, 1807 to Anthony Foreman, a Scotchman, and Elizabeth Gurdaygee, a Cherokee woman, at Rome, Georgia. The Foremans later moved to Cleveland, Tennessee where he started his education; but the father died shortly after their survival, and the large family—there were 12 children—was too poor to continue the luxury of education. Fortunately, young Stephen was rescued by the missionary to the Cherokees, Reverend Samuel Worcester, at New Echota, Georgia, who saw to his educational needs.

Foreman went on to study at the College of Richmond, in Virginia, and at the Princeton Theological Seminary, where he graduated and received authorization to preach by the Tennessee Presbytery in September 1835. He preached for a time at Brainard Mission. His graduation from the Seminary came just at the time the Georgia authorities and the U.S. Government were applying tremendous pressures on

the Cherokee to surrender their lands east of the Mississippi in exchange for territory in the west.

Although he believed that the White man's greed for land was immoral and completely unscrupulous, he did not forsake his religious faith, and continued to work as an active missionary to the Cherokee and cooperated with Worcester in the translation of several books of the *Bible*. He was gifted linguistically, serving as associate editor of the *Cherokee Phoenix* for many years, and later provided translations for the *Cherokee Advocate*. In 1838 he was imprisoned for a brief period when the U.S. Army was crushing the last Cherokee resistance to removal. Shortly afterwards, along with Jesse Bushyhead, Stephen Foreman led one of the last detachments of Indians west, and in 1841 he organized the Cherokee Nation's Public School system, becoming their first superintendent of public instruction. He remained closely allied with Chief John Ross who made every effort to secure the best possible treatment for the Cherokee people, short of going to war.

His abilities caused him to be elected to the Supreme Court of the Cherokee Nation on October 11, 1844 and from 1847–1855 he was the Executive Councilor of the tribe. This prominence placed him in a position of major influence, and in 1846 he, with several other leaders, petitioned Washington for the redress of past wrongs, saying, "We have not used the language of humble supplicants, but that of men who know their rights, however unable they may be to maintain them—of men conscious of having suffered great wrongs, and apprehending still greater [wrong]s which have been threatened."

During the Civil War years, Stephen Foreman spent much of his time in Texas, vigorously pursuing his missionary work. When he returned to Indian Territory, he purchased the former home of Elias Boudinot, and rebuilt it into "The Church in the Woods," creating a house of worship which he used as the basis for his religious work during the rest of his life.

He married twice: to Sarah Watkins Riley, by whom he had ten children; following her death, he married Ruth Riley Candy, who bore him four more children. He died at Park Hill, Indian Territory on December 8, 1881 at the age of 74, and was buried at the Park Hill Cemetery.



Stephen Foreman (1807–1881)
(Oklahoma Historical Society)

Herbert Burwell Fowler

(1919–1977)

Ohiyesa, "The Winner," a Santee Sioux psychiatrist whose work in the field of Indian medicine earned him widespread recognition. He was born in Cheyenne, Wyoming on April 14, 1919, the son of Herbert B. Fowler, Sr., and Mary Eastman, a half-blooded Sioux woman. He was educated in local schools, then attended the University of Wyoming, where he obtained the B.S. degree in 1942. He continued his education at the University of Michigan, where he gained the M.D. degree in Medicine and Surgery in 1946.



Herbert Burwell Fowler (1919–1977)
(Julia Hanson Fowler)

Following a period of internship at Harper Hospital in Detroit, Dr. Fowler was a resident physician at the University of Utah College of Medicine from 1957–1962. During that period of service, he traveled to Europe to study various psychiatric installations for the National Institute of Mental Health. He was active throughout his life in mental health programs, specializing in the field of American Indian needs.

The clinic which he established in 1958 on the Ute Reservation in Utah was the first mental health clinic on an Indian reservation. He acted as a psychiatric consultant to many organizational and tribal groups, and became nationally recognized as an authority on the mental health problems of the Native Americans.

One of Dr. Fowler's major interests was in the expanding field of Alaskan Native problems, and in this capacity, he visited Alaska on many speaking and consulting occasions. He was deeply concerned with the relationship between Native Americans and the local police forces in those cities where the two frequently came into conflict, and many of his public-speaking engagements and professional writings reflected this concern. One of his major contributions to the subject was the textbook, *Police and the Emotionally Disturbed* (1975).

In 1975 the National Tribal Chairman's Association established the Whitecloud Center at the University of Oregon Health Sciences Center and Dr. Fowler was appointed director, a position he held until his death. He was the recipient of many fellowships and awards, including the NIMH Career Teacher Award in 1960–1962, and was named to receive the \$50,000 Lenin Prize Laureate in Science in May 1977.

He did not live to participate in the award ceremony, succumbing to a massive hematoma on January 2, 1977, in Portland, Oregon at the age of 58. He left a wife, Julia M. (Hansen) Fowler, three daughters, and four sons. He was buried at the Sunset Hills Cemetery in Spokane, Washington.



Gall (1840–1895)
(Smithsonian Institution, National Anthropological Archives)

Gall (ca. 1840–1895)

Pizí, "Man Who Goes in the Middle," a Hunkpapa Sioux chief, was one of the major Indian field commanders at the Battle of the Little Bighorn. He was born around 1840 on the Moreau River in South Dakota; little is known of his parents, both of whom died, and the boy was raised as an orphan. He earned his name when, as a hungry youngster, he tried to eat the gall bladder of an animal for nourishment. Later in his youth he had the name Matohinsda, "Bear Shedding His Hair," but the name Pizí was the one by which he was best known throughout his life.

As a young man he took part in the many battles fought by the Dakota bands in Red Cloud's War of the 1860s. When the Treaty of 1868 was signed, Gall and many others refused to comply with the provision that all Dakota Indians return to their reservations. Sitting Bull adopted him as a younger brother, and later he became the Dakota

war chief. A price was put on his head by the Army; charged with a murder he did not commit, he came into Fort Berthold to protest. He was seized, bayoneted, and left for dead. He was able to crawl away, and survived, later preying upon the Bozeman Expedition with several disastrous raids.

In 1876, Sitting Bull, Gall, and their warriors were grouped in a huge encampment on the Little Bighorn River; it was perhaps the largest single gathering of Indian forces yet seen in the Northern Plains area. On June 25, troops under General Custer and Major Reno attacked. Gall sprang into action, and turned the flank of Reno's men, forcing them to retreat. Then he and Crazy Horse surrounded Custer's cavalry and wiped them out.

Gall at first pursued Reno's detachment, but he returned to the main camp when it became apparent that the main body of the United States force was en route to the scene. The encampment broke up and the various bands began a retreat to the north. After several skirmishes with the Army, Gall, Sitting Bull, and their followers escaped into Canada. Winters there were harsh, and many became discouraged; after four years, Gall, Crow Chief, and others denounced Sitting Bull and returned to the United States where they settled at Standing Rock Reservation. In 1881 he reconciled himself to White authority and became a farmer, eventually becoming a friend of the Indian agent, James McLaughlin, who convinced him that the Dakota Indians should send their children to school.

When Sitting Bull returned from Canada in 1881, Gall opposed the policies of his erstwhile mentor, accusing him of cowardice, since he had by now come to realize the futility of any further armed resistance. It was a time of relative peace, and Gall grew to be highly regarded by Whites for his wisdom and honesty. He was appointed a judge of the Court of Indian Affairs in 1889, and in that same year he was instrumental in gaining the ratification of the last agreement with the Dakota Indians, by which the Sioux reservation was broken up into several smaller parcels, and some of the lands were ceded to the Whites.

During his last years he was an envoy to Washington, D.C., in behalf of his tribe, and enjoyed a place of considerable prestige until his death at Oak Creek, South Dakota on December 5, 1895 at the age of 54.



Long-Tailed Eagle Feather Bonnet;
Sioux
(*Museum of the American Indian*)

Ganado Mucho (ca. 1809-1893)

Also Ganados Muchos, Mucho Ganado, and Hastin Totsohnii, or Tótsoni, "Big Water Man," an important Navajo headman and rancher who was a firm proponent of peace on all sides in the mid-19th century southwest. His popular name, Ganado Mucho (Spanish for "many cattle") refers to the large herds which he accumulated early in life. Two other names by which he was known are Aguas Grandes ("Big Water" in Spanish), and as a young man, Bitsoo Yeiyaat'ii,



Ganado Mucho (1809-1893)
(*Museum of New Mexico*)

"The Lisper," or "Tongue Talker." He was born about 1809 in the Ganado area near Klagetoh, in Arizona, into the Tótsoni (Big Water) clan. The names of his parents are not reported, although one of them was part Hopi.

The period from 1850 to 1875 in New Mexico was one of violence and turbulence. The fact that Ganado Mucho owned such large herds of cattle caused many Whites to accuse him and other Navajo of cattle theft. While there were certainly raids on cattle all during the period, he denied participating in such thefts, and there seems no evidence to contradict him. The continuing friction between Mexicans and Americans, with the Navajo caught in the middle, led Ganado Mucho to sign a treaty in 1858 along with other headmen whereby they agreed to return any stolen livestock. But the restlessness and turmoil continued, and when Major O. L. Shepherd had a Navajo flogged unjustly, in frustration at his inability to control the situation, the bitter hatred of the Navajo people against the Whites exploded.

Raid led to counterraid, and in 1859 the Navajo under Manuelito attacked Fort Defiance. Ganado Mucho was sympathetic to the attackers, but continued to counsel patience and peace; the Indian Agent at the time, Silas Kendrick, recognized the dangerous situation that was building up. He sided with the Navajo, but was helpless in the face of prejudice. Infuriated at Shepherd's one-sided attitude, he resigned in February 1860, leaving the Navajo without a supporter among the Whites.

Ganado Mucho tried to keep the peace, but the violence continued, and in 1861, Colonel Edward R. S. Canby called for a peace treaty. Manuelito attended the conference, saying that he would keep the peace as long as the Whites did, but the open antagonism of the Army against the Navajo only stirred the Ute and Mexican raiders to greater activity. Finally, in 1863, "The Rope Thrower" (Kit Carson) was dispatched to carry out a scorched-earth policy which drove most of the Navajo into hiding—or into United States forts for shelter. Ganado Mucho retreated with his people into the Black Mountain area for safety, hiding from Whites and Mexicans alike.

In the fall of 1865, seeing his small group slowly starving to death, he led them to Bosque Redondo, a desolate region southeast of Albuquerque, which had been selected for Navajo resettlement. The Civil War had reduced the number of soldiers available for protection of the confined Indians, and Utes and Mexicans made the most of their opportunity, skirmishing with impunity. On one such occasion, Ganado Mucho's son was killed, and his two daughters were kidnaped and eventually sold as slaves. But the misery and deplorable conditions suffered by the Navajo finally moved the United States to take remedial action, and in 1868 a treaty was signed allowing the surviving Indians—now numbering about 6000 wretched individuals—to return to their homeland.

The Navajo rejoiced, and for a time all was well. But White cattlemen continued to encroach on Navajo territory with virtual immunity from penalty—although Ganado Mucho and other Indian ranchers were severely punished if their herds strayed beyond the reservation boundaries. Indian Agent W. F. M. Army became so obsessed with restricting the Navajo to the reservation area that Mormons in the



Woven Wool Blanket; Navajo
(*Museum of the American Indian*)

area, frightened by the hostility which this caused, petitioned President Grant for Army's removal, and in 1875 he did resign, but left a wake of ill-feeling behind him.

Despite his advancing age, Ganado Mucho never gave up the fight for fair treatment for himself and his people, although the atmosphere of distrust continued well into the 20th century. He died in his eighties, in 1893, at his home near Klagetoh, with honor and the respect of all the Navajo people.

Daniel Garakonthie (ca. 1600-1676)

From *gara kontie*, "moving sun," this early Iroquois chief was a great friend of the French settlers and missionaries in the 17th century. He was born at Onondaga, probably around 1600, and lived the usual life of his time. He first came into notice around 1654. He had been living in Montreal for some time, gaining an increasing interest in, and respect for, French customs and religion. In 1657, partly as a move toward peace, some 50 missionaries and others settled near the Onondaga village. Tension between the two races broke out in open hostility, and the missionaries were forced to flee for their lives the next year; in this effort they were probably aided by Garakonthie.

Subsequently he became an open and articulate advocate of the Whites, and in 1661 welcomed the Jesuit Father Simon LeMoyne by converting his cabin into a chapel for the missionary. He also went back and forth to Montreal several times on missions for the exchange of prisoners; it is estimated that he was responsible for the release of more than 60 captive Indians.

In 1662 he was able to check almost single-handedly the war group intent upon assassinating LeMoyne. Five years later, peace of sorts was established, and in 1669 Garakonthie was baptized a Christian in the cathedral of Quebec, taking the name Daniel. Although many of his fellow tribesmen thought him a fool, and something less than a man for his pacific support of the French, he was able to maintain his influence over them due to his superb oratorical skill.

He often undertook major missions, not only to the French, but also to the British, trying to maintain peaceful relations for his own people, as well as protecting the Whites. As he felt his own death was approaching, he held a great feast to which all Indians were invited. As a climax to the occasion, he stood up strongly and exhorted all of his people to embrace the White man's Christianity and customs, arguing that the Whites were far too many, and their war powers were too strong. He urged the Indians to reject liquor and to seek education as the key to survival. He died at Onondaga, New York in 1676, asking for a Christian burial.

Spokane Garry (1811-1892)

Spokan Garry—as he always spelled it—from *spokein*, "sun children," or perhaps "sun people" (also *spikani*, or *spokan-ee*), the Indian for

whom the city of Spokane, Washington, is named. The distinction of being the first person to use the *Book of Common Prayer* for public worship in the Pacific Northwest goes to this Salish chief. He was born in 1811 near the junction of Latah Creek and the Spokane River in Washington, the son of Chief Illim Spokaneee of the Central Spokane tribe.

In 1825, Governor George Simpson directed Alexander Ross to select two young Indian boys to attend the Red River Settlement (Anglican missionary) school to receive an education. The Salish and Kutenai tribes were asked to make such a choice, and each picked the son of a chief for the purpose. Both boys were then about 14 years of age; they were baptized and given the English names of Directors of the Hudson's Bay Company—Spokane Garry, for Nicholas Garry, and Kootenai Pelly, for another Director.

Four years later, Garry traveled in the Northwest, preaching to his people, and in 1830, he took four young Indian boys back to the Red River Settlement, where they were also baptized and given English names. But the next year, Kootenai Pelly died, leaving Garry to carry on his work alone. The two had been very close, and the loss of his companion had a strong impact upon Garry.

Garry was selected as chief by his people because of his educational training. He carried over to his new role as chief some of the organizational qualities which had so impressed him at Red River; he built a church and a schoolhouse, both within what is today downtown Spokane. There he taught English and agriculture, and conducted Sunday services using the *Book of Common Prayer* as a guide. At first, he was a zealous, effective preacher, and Indian people from throughout the region attended his services; but in time, he came to realize more and more that not all of the Christian message was of equal value to his people, and he became more selective and less dogmatic.

Several times he requested that the church leaders send a teacher to the community, but received no response. This lack of concern for his appeal, coupled with the eventual arrival of other White missionaries who made no effort to associate their work with him, gradually caused him to abandon his own preaching, and turn his attention instead to tribal matters. And indeed, the times had changed; settlers were moving into the Northwest in increasing numbers; the village of Spokane Falls was growing, and Indian lands were being overrun. Garry himself was driven from his home and fertile farmlands in 1888 by selfish Whites, who felt their needs overshadowed his rights. In 1890, the city of Spokane was incorporated—and, ironically, named for the very tribe whose lands had been so unceremoniously appropriated.

Spokane Garry died a bitter, impoverished old man on January 14, 1892 at his home in Indian Canyon, near Spokane. He married twice: Lucy, his first wife, died sometime after bearing him a daughter. He subsequently married Nina, by whom he had two sons and one daughter. He was buried in the Greenwood Cemetery in Spokane.

Gelelemend (ca. 1722–1811)

“The Leader,” also known as Killbuck, a Delaware chief who achieved a remarkable education and put it to good use in defense of his people.

He was born about 1722 in Pennsylvania, the son of Killbuck, whose name he adopted in later years. In 1778, following the death of White Eyes, Gelelemend was selected as the chief of the Delaware people due to his reputation for wisdom and diplomatic ability. At this time he joined the Christian faith, and was baptised William Henry.

Gelelemend was always an advocate for peace with the colonists, and apparently recognized the growing strength of the Americans, for he firmly opposed war with them. In this stance, he was challenged by Hopocan, the leader of the war faction of the Delaware. The persuasive oratory of the latter finally won over most of the chiefs on the council. This forced Gelelemend to leave with a small band of followers; in recognition of his friendship, the officer in charge of the local American garrison invited Gelelemend to bring his people on to an island in the Allegheny River, where they would be protected from the hostile Indians under Hopocan.

However, it was not Hopocan and his followers who proved to be the most serious enemy. In 1782, a small party of Whites, who had raided the nearby Christian Indian settlement at Gnadenhütten, massacring almost 100 men, women, and children, returned via the Allegheny River; they attacked Gelelemend's group, killing and wounding several people. Gelelemend saved himself by plunging into the river and swimming to safety, but he lost all of the treaty documents which had been given to him by William Penn.

Although his services in the cause of peace were widely recognized, his Christian conversion and many White friends made him suspect. Most of the Munsee Delaware held him responsible for the many White attacks upon them, and he was eventually forced to flee to Pittsburgh, where he remained until his death in January of 1811.

Geronimo (1829-1909)

Goyathlay (The Yawner; One Who Yawns), with the possible exception of Sitting Bull, the most famous Indian of the late 19th century. A Chiricahua Apache war chief who was a feared opponent of both the Americans and the Mexicans in the Southwest. He was born into the Bedonkohe clan, in No-doyohn Canyon along the Gila River in southern Arizona in June of 1829, the son of Taklishim "The Gray One," and Juana, a part Mexican woman. Goyathlay was the fourth in a family of eight children; little is known of his boyhood beyond the fact that his father died when he was young. "Jerónimo" or "Geronimo" meaning Jerome, was a transliteration of the Spanish attempt to pronounce Goyathlay.

The great Mimbrenño leader, Mangas Coloradas, was war chief at the time, and had formed an alliance with Cochise. By 1872, Cochise had established a period of relative peace which most Apache people observed, until, in 1876, the Americans decided to remove the Chiricahua from Apache Pass to San Carlos, following border raids against Mexican settlements. Only about half of the tribe made the move. The rest, led by Geronimo, fled into Mexico where they continued to raid



Geronimo (1829-1909)
(*Arizona Historical Society*)

their ancient enemies, selling stolen livestock to American traders in New Mexico.

The Apache base of operations was near Ojo Caliente, close to the Mexican border in Arizona. In 1877 the Indian Police were ordered to bring the band into San Carlos. Surprisingly, they succeeded, but once they were settled at San Carlos, friction between the other people and restlessness made them dissatisfied, and they constantly left the reservation to take part in raiding parties. In September 1881, Geronimo and about 70 Chiricahua warriors left for Sierra Madre, Mexico; after about six months of raiding, they returned to San Carlos and succeeded in freeing all the Apaches there who wanted to escape military rule. But after they crossed the border, Geromino and his band were cut off by a Mexican regiment which killed most of the women and children, who were grouped for safety in the vanguard. After this disaster, the life of the Apaches in Mexico became a war of attrition as they tried to maintain their independence and survive in a hostile environment.

In 1883, the United States sent a detachment under General George Crook to deal with the Chiricahua; Crook was an able soldier with the patience and integrity to try to settle Indian problems fairly. At this point Mexico and the United States had agreed that soldiers of either country could cross the border in pursuit of marauding Apache. Crook took advantage of this; and in May, while Geronimo was off on a raid, he captured Geronimo's base camp, together with all of the women and children. This forced Geronimo to meet with Crook to arrange peace. Most of the Indians returned to San Carlos on Crook's guarantee of his support and aid. In February 1884, Geronimo and his subchiefs joined their people and began developing profitable ranches.

Unfortunately, Geronimo's fame and the panic his name evoked among the Whites caused an irresponsible press to turn this peaceful development into a *cause célèbre* in which Crook, the hero, became the victim; while Geronimo, seeking peace, was assigned the role of a monstrous villain. Crook, according to this press, had "surrendered" to Geronimo. Although this version was grossly inaccurate, it was true that the Apache were bored with reservation life and often turned to alcohol for solace—creating a fertile atmosphere for trouble.

The authorities recognized the potential danger of the situation and attempted to stop the Indians from brewing *tizwin*, a native intoxicant. New trouble began on May 17, 1885 when Geronimo and 134 warriors left on what was to become their most spectacular series of raids. Crook was again sent in pursuit, and caught up with him in May of 1886, warning Geronimo that this time all of the offenders would be exiled to Florida. Shortly thereafter, Geronimo and his followers fled into their old hideout, Mexico, causing a wave of hysteria to explode in the United States. General Nelson A. Miles was assigned to replace Crook, and with 5000 soldiers, 400 Apache scouts, the large civilian militia, and the active support of the Mexican army, Miles undertook a vigorous campaign against Geronimo and his band, variously estimated at between 24 to 35 warriors. It took 18 months for Miles to succeed in his attempt to effectively subdue the Apache. Finally, Geronimo was induced to surrender on September 4, 1887. True to the warning, 340 Apache were shipped to Fort Marion, Florida, and later were transferred to Mount Vernon Barracks, Alabama. Through the efforts of Crook and Clum, many of them were allowed to return to San Carlos, but Arizona refused to admit Geronimo and his closest associates, including Naiche, the hereditary chief.

But finally, help came from an unexpected quarter. The ancient enemies of the Apache—the Comanche and Kiowa—offered part of their reservation at Fort Sill, Oklahoma, to Geronimo. He accepted, and the Apache took up farming and livestock farming with considerable success. In further demonstration of a peaceful attitude, he even embraced the Christian faith, joining the Dutch Reformed Church. He also dictated his memoirs, *Geronimo's Story of His People*, which was published in 1905. He later appeared at the national expositions in St. Louis and Omaha, and rode in Theodore Roosevelt's inaugural parade. Four years later he developed pneumonia and died on February 17, 1909; he was buried in the Apache cemetery at Cache Creek, near Fort Sill, Oklahoma. The alleged removal of his body seems not to have been true.

The name of Geronimo to this day is a fierce battle cry; in his own time it caused terror in the settlements of the Southwest. While his final capitulation meant the end of murderous raids, it also marked the close of the ancient freewheeling lifestyle of the Apache people.



William Thomas Gilcrease (1890-1962)

(Thomas Gilcrease Institute of American History and Art)

William Thomas Gilcrease (1890-1962)

Thomas Gilcrease, a one-eighth Creek Indian, gathered one of the nation's largest and most important collections of paintings, sculptures, books, documents, and artifacts relating to Indian and White history in the Americas. He was born at Robeline, Louisiana on February 8, 1890, the oldest of 14 children. His father was William Gilcrease and his mother was Elizabeth Vowell Gilcrease.

When Thomas was only a few months old the family moved to Eufaula, in Indian Territory. The father was of mixed Scotch-Irish-French ancestry and his wife was one-fourth Creek; accordingly, they took advantage of her land rights to settle on a farm in the Creek Nation. Subsequently they moved to Twin Mounds, where the young boy was taught to read and write English by Alexander Posey, the famous Creek poet, who lived nearby. About this time he dropped the name William, preferring to be known simply as Tom Gilcrease from then on.

Tom picked cotton, worked in a gin, and when his father opened a grocery store in Wealaka, he was the clerk. In 1899, as the result of the Dawes Act land allocation, William Gilcrease received one of the 160-acre tracts for each of his children. In 1905, oil was discovered on Thomas Gilcrease's allotment in the midst of the Glen Pool field—the first oil well in Oklahoma Territory.

The young man attended school from 1907 to 1908 at Bacone, near Muskogee, and the State Teachers College in Emporia, Kansas. It was during this time that he had his first oil well on his tract, and by 1910 he owned 32 wells. From this time on he made Tulsa his home, while traveling throughout the world on oil business. Much of his free time during these trips was spent in museums and libraries, and he developed a growing interest in and concern for the preservation of historic records relating to the United States, and more particularly the American Indian—an obvious outgrowth of his Indian ancestry.

By 1925 he had married Belle M. Howell, a part Osage girl, had sired two sons, Thomas Obed Gilcrease and Barton Gilcrease, and was divorced. The Gilcrease Oil Company was prospering, and he embarked on a trip around the world to consider the best way in which to further his new-found interest and passion for the field of history. Unfortunately, he never finished the trip; the sudden illness of a close friend called him back to the United States in mid-journey.

His first thought of establishing a writer's colony was discarded as he became increasingly aware that Oklahoma had no museum, library, or cultural institutions of significance in contrast to the rich

strength in such bodies that he found elsewhere. Accordingly, he was determined to build a library and museum and started to seriously collect whatever he could acquire in the historical Americana field. He bought mainly in London, for he had discovered that much of America's past had been taken to England and Europe by colonial traveler-collectors.



By 1942 his collection was of sufficient merit to have become established as The Thomas Gilcrease Foundation, and in 1949 the Thomas Gilcrease Museum was opened to house the many objects he had accumulated. The library was rich in books, documents, and manuscripts relating to the history and growth of the country, and the paintings and sculpture had grown to a point where no serious study of American art could be carried on without recourse to its holdings.

By this time it is said that he had spent perhaps \$12,000,000 on his collecting activities and there seemed to be no end in sight. In 1953 disaster struck, when the levying of controls in the oil industry caused a drastic cutback not only in production, but in his income as well. At this time he owed about \$2,500,000 to dealers for objects and paintings which he had bought, and the threat of what might happen to the magnificent collection induced the City of Tulsa to issue bonds to pay off the debt and assume responsibility for the museum. In August 1954, the bond issue was approved by the citizenry and title to the collection passed to the City of Tulsa. Four years later, he deeded the title to the land and the building over to the City, which has maintained the institution ever since.

Thomas Gilcrease married a second time, to Norma DesCygne Smallwood, the Miss America of 1926. This marriage lasted only a short time before he divorced her; they had one daughter, DesCygne Gilcrease. He died in Tulsa, Oklahoma on May 6, 1962 at the age of 72, and was buried in a crypt adjacent to his beloved museum. He left behind him a remarkable monument to American history and a record of American Indian life which remains unique in its range and importance. As he often said, "Every man should leave his mark"—his is one of America's outstanding collections of Americana.

The Gilcrease Museum, Tulsa, Oklahoma
(*Thomas Gilcrease Institute of American History and Art*)

Francis Godfroy (ca. 1790–1840)

A Miami chief and trader who was an influential war leader and who later became a wealthy businessman. Godfroy (or Godfrey) led his tribe in their last great battle on December 18, 1812; Tecumseh had rallied the frontier Indians to form a unified defense against the White invasion and preparations were under way for battle.

However, General William Henry Harrison decided to strike first, and sent troops to attack the Miami villages along the Mississinewa River in Indiana. The destruction went according to plan until the soldiers set up camp for the night near Jalapa. Godfroy had gathered about 300 of his warriors there, and they attacked at dawn. A huge, powerful leader, he led his men in a direct assault with stunning ferocity. The Army quickly retreated, believing that all of the might of Tecumseh had descended upon them. Eight soldiers were lost, however, while the Miami forces counted 30 slain.

Godfroy pulled back his men and reconsidered his position. Despite his victory, the Americans still outnumbered and outgunned him. The younger warriors were eager to continue the war, but Godfroy had had enough. He retired from the battlefield and accommodated himself to the White man's customs by taking over the trading post on the Wabash River which his father had established several years earlier.

He became a prosperous, even rich man, by providing a trading center for a wide area in north central Indiana, and lived the rest of his life in comfort—indeed, at one point he weighed over 400 pounds. He agreed to the cession of tribal lands by signing several treaties between 1818 and 1840; the last treaty was signed the year of his death.

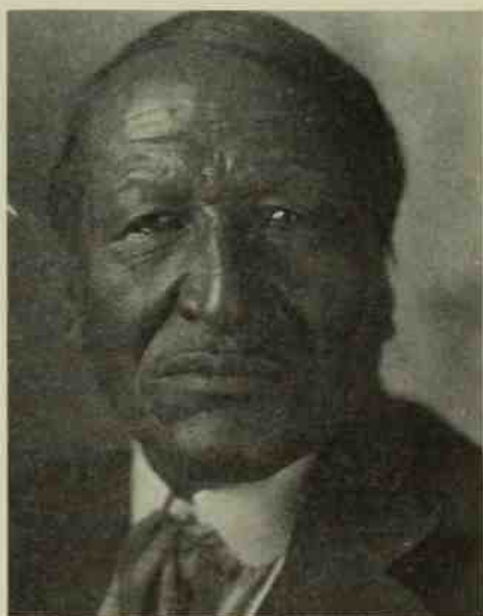


Francis Godfroy (1790–1840)
(State Historical Society of Wisconsin)

John Grass (ca. 1837–1918)

Commonly known as Pezi (“grass”), but also frequently called Mato Watakpe, Charging Bear, he was a Teton Sioux chief of the Sihasapa band who came to prominence as a diplomat and political leader of the Sioux in their long struggle against the United States. He was the son of Grass, one of the important Sioux of the early 19th century. Although John Grass probably took part in some of the Sioux battles in the 1860s and 1870s, he is not mentioned anywhere as a war leader. He spoke a number of Sioux dialects and also learned English; thus he was able to communicate with almost all of the people of the Western Plains in one way or another. On the Standing Rock Reservation he was trusted by Indian and White alike, and provided a great degree of intercommunication between both peoples. The Whites approved of his success as a farmer using this success to prove that their policy of turning nomadic hunters into settled farmers actually worked.

Although Grass was known as a “progressive” by Indian Agents, thereby gaining their approval, he was suspicious of them and of the government's plans for his people. He only went along with most of



John Grass (1837–1918)
(American Museum of Natural History)



Pictographic Record Stick; Sioux
(*Museum of the American Indian*)

the United States programs because he was too well aware of the Army's power. In 1882 a commission arrived to discuss trading cattle for some Sioux reservation land which settlers and speculators were interested in acquiring. The Indians rejected the offer and the Whites went away empty handed. However, the Whites were determined to try again since the terms of the 1868 treaty stipulated that any further disposal of Sioux lands had to be ratified by three-quarters of the tribe's adult males. In 1889, commissions led by General George Crook and Richard H. Pratt, the founder of the Carlisle Indian School, arrived determined to get the signatures necessary to achieve their goal.

With great oratorical skill, Grass almost talked the commission into oblivion; at this juncture, the Indian Agent, James McLaughlin, convinced him that the government was going to take the land with or without Sioux consent. This was probably not true, since the Indian Rights Organization and other similarly founded groups in the east had developed an effective lobby in Congress. But the threat rang true to Grass, who had seen the United States take whatever it wanted throughout his life; when he lost heart, the Standing Rock people were equally dispirited, and signed away some of their land with a feeling of helpless apathy. This attitude, held by Grass that the United States would take whatever it wanted appeared to be justified, when, not long after the ratification of the treaty by all of the Sioux people, Congress greatly reduced the Sioux food allotment. This action led to renewed violence which culminated in the Ghost Dance Uprising and Wounded Knee.

John Grass was one of the chiefs who negotiated a settlement after the tragedy at Wounded Knee. He occupied a respected place in Sioux life and his death at Standing Rock on May 10, 1918 was mourned by all of his people.

Haiglar (ca. 1690-1763)

Arataswa, also Erretaswa, or Oroloswa, of unknown meaning; his more familiar name was apparently taken from German-Swiss settlers in the region named Heigler, or Hegler. The name also appears as Haigler, and he was also referred to occasionally as William Bull, although this may be a different person. He was an important leader in Catawba history who witnessed the decline of his people from a thriving, populous society spread throughout the Carolinas to what one historian called "a pitiful remnant." The Catawba were extremely

warlike, being occupied almost continuously in battle against the Iroquois, Shawnee, and Cherokee people. Ranging widely in their warfare, they often traveled as far north as the Ohio Valley in pursuit of raiding parties. Although they were excellent fighters, this unceasing combat inevitably took its toll in their numbers, and with the outbreak of two disastrous smallpox epidemics in 1738 and 1759 their earlier important position was lost as the most populous tribe in the Southeast, second only to the Cherokee.

The early history of Haiglar is not known; his name was first mentioned by Governor John Glen in a historical document in 1748. He was referred to as "King" Haiglar—this being a term used by the settlers to mean the head of the tribe. King Haiglar assumed his position of leadership following the death of his predecessor. It is likely that he was born and grew to adulthood in the vicinity of the Catawba River in northern South Carolina.

Haiglar was friendly toward the Whites and at their urging attended a peace conference held with many of the hostile tribes at Albany, New York in 1751. The English hoped that the Indians friendly to them would cease fighting among themselves and would concentrate their energies against the French who were coming down into New York, Ohio, and Pennsylvania in increasing numbers. Although there were many expressions of ill-suppressed anger and bitterness, the pipe of peace was finally shared by all of the participants. Haiglar himself led a party of warriors against Fort Duquesne in support of the British, and thus was partially responsible for the fall of this fort in 1759. Later that year warfare broke out with the Cherokee who were strongly resisting White expansion; Haiglar aided Colonel Grant, providing the decisive strength at the crucial battle of Etchoe.



Mold-decorated blackware bowl; Catawba
(*Museum of the American Indian*)

Haiglar had long been dismayed at the effect English liquor had on his people, and he used his position to initiate protests against the practice of selling liquor to the Indians. In a memorable letter dated

May 26, 1756, to Chief Justice Henley, his strong words were successful in getting the authorities to limit, if not entirely eliminate the sale of liquor to the Indians.

He was also successful in getting the English to build forts to protect the Catawba from attack and in obtaining supplies of food and other trade goods. The English, in turn, were able to induce him to sign a treaty in 1762 agreeing that the tribe would live on a reservation—the first to be established in the Southeast. Haiglar was greatly beloved and respected by his people, and widespread sadness resulted from the news of his murder. He was killed by a band of Shawnee raiders at Twelve Mile Creek on August 30, 1763 while en route to his home in Catawba Old Town from a visit to the Waxhaw people, attended only by a single servant.

In 1826, the state of South Carolina erected a statue at Camden, sculptured by J. B. Mathieu; it is said to be the first memorial statue to an Indian erected in the United States.

Half King (ca. 1700–1754)

Tanacharison, also known as Tannghrishon, Tenachrisan, Scruniyatha, or Seruniyattha, was an important Oneida chief who played an important role in the French versus English wars on the western Pennsylvania frontier in the mid-18th century. He was born about 1700 on the eastern shore of Lake Erie in a village not far from Buffalo. At this time the powerful Five Nations of the Iroquois had extended their sphere of influence from upper New York into the Ohio River Valley. To supervise those alien Indian tribes living on lands claimed by right of conquest, the Iroquois developed the practice of appointing a deputy or “vice regent” who exercised considerable power over the subject tribes. The Whites recognized this custom, and called such individuals “Half King”; Tanacharison was perhaps the best known. The Iroquois strongly supported the British cause and, together with the Virginia colonists, actively opposed French attempts to build forts and trading posts along the Ohio River.

In 1747, Tanacharison was dispatched to establish his headquarters near Logstown, south of where Fort Duquesne (now Pittsburgh) was to be built. Here he received many representatives from Governor Robert Dinwiddie of Virginia, including George Washington and the interpreter Conrad Weiser. In 1752 he and other Indian leaders signed a treaty of mutual friendship with the Virginians which tacitly acknowledged the right of the Virginia colonists to move into the region, as well as the Indian intention of resisting the French. However, the firm determination of the French was demonstrated when the English were prevented from building a fort at the point where the Monongahela and the Allegheny Rivers join to form the Ohio, and the French rather than the British established Fort Duquesne. This fort was to remain an important French outpost all through the early period of the French and Indian Wars.

Half King participated in many of the military actions of the time, and claimed responsibility for the victory over Joseph Coulon, Sieur de Jumonville, a French leader on advance patrol. On July 4, 1754 Coulon's brother, Sieur de Villers, accepted George Washington's surrender at Fort Necessity, not far from Logstown; it is likely that Half King was among the Indian leaders present at the scene.

The increasing power of the British slowly forced the French into strengthening many of their outpost garrisons—thus weakening the forces of Half King and his followers, who retreated to the east. Half King died of pneumonia on October 4, 1754 at Aughwick, the home of John Harris, on the site of Harrisburg and was succeeded by Scarouady. A staunch supporter of the British, Half King never lived to see the combined British-Iroquois forces defeat the French—and then lose, in turn, just 20 years later in the American Revolution.

Tanacharison is often confused with another "Half King," known as Dunquad, or Pomoacan.

Handsome Lake (ca. 1735-1815)

From Iroquoian *ganiō'dai-io*, Kaniatario, or Ganeodiyo, "Beautiful Lake," this great leader and prophet was born at the Seneca village of Conawagas on the Genesee River near Avon, New York around 1735. He was born into the Wolf clan, with the name Hadawa'ko, "Shaking Snow," but was subsequently raised by the Turtle clan people; he was a half-brother to Cornplanter. He is reported as slim of build with an unusually attractive appearance; little is known of his parents. Later in his career he was given the title Skaniadariyo when he became a chief of the League.

At the time of his birth, the Seneca were at the height of their power, living in what is now upper New York State; in his old age, the Seneca were losing more and more of their reservation land to the invading White settlers. Handsome Lake participated in many of the battles fought by his tribe during the French and Indian Wars, and in the American Revolution. The Seneca were among the tribes that had joined forces with the British during the Revolution, and after the peace was signed, the great League of the Iroquois was demoralized and shaken to its foundations.

The people began searching for an answer. In 1799, after a period of illness following a long drinking bout, Handsome Lake had a series of visions. He was visited by four messengers from the supernatural world who took him on a heavenly journey during which he learned many things. Many important Indian leaders, including his nephew Blacksnake, and Cornplanter saw him at this time and testified to the power of his revelations. As he regained his health, Handsome Lake began bringing *Gai'wiiio*, the "Good Word," to his people. As with many Indian prophets, he preached against drunkenness and other evil manifestations of the White man's world, contending that if the people were to survive, they would have to follow the highest moral standards. He also taught that the Great Spirit was grieved by the sale of Indian lands to the Whites.

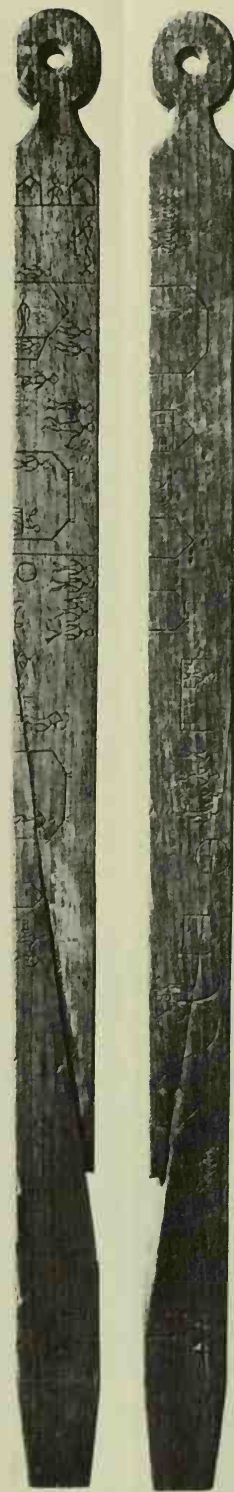
This was not a new religion that Handsome Lake offered; as with many messiahs, he preached a revival of the traditional customs of sharing, innocence, goodness, and truth. He soon came to regard himself as the fifth angel, or messenger of the Great Spirit. He saw enemies among the many practitioners of witchcraft, and over the years participated in the persecution and murder of many “witches.” Word of his teaching spread throughout the region, and he quickly won many converts to his cause. During this same period, he also gained political power; in 1801 he was elected a Seneca leader, and in the following year headed the tribal delegation to confer with President Thomas Jefferson and other officials in Washington, D.C. Alternately threatening and pleading, he urged Jefferson to guarantee Iroquois land boundaries, and to cut off the liquor traffic in the reservation area.

Handsome Lake brought hope and comfort to many of his people who still suffered from military defeat and maltreatment at the hands of the Whites. He used his influence to convince many of the men to abandon their increasingly fruitless hunting on dwindling lands, and to make modern farming a respectable and acceptable occupation. Yet, his often high-handed methods also made enemies; soon Red Jacket and others who had opposed his rise to power were able to argue with increasing success that the Prophet was not a good temporal leader. His political troubles, combined with the backlash resulting from his intense opposition to witchcraft—and some of the excessive methods he resorted to in combatting it—caused his prestige to decline, and in 1809 he went into a brief exile.

Following the outbreak of the War of 1812, Handsome Lake was able to restrain most of the men from joining the conflict, and all during this period his preaching enjoyed increasing popularity; he gained many new converts. He was particularly effective in reducing drunkenness among his followers, and in returning to them a sense of the value of their traditional culture. He died August 10, 1815 at Onondaga and was buried beneath the Council House. His religious doctrines were carried on by Blacksnake and his other disciples.

The principles of Handsome Lake’s teachings were published around 1850 as *The Code of Handsome Lake*. It is difficult to analyze at this late date the degree to which this work reflects the thinking of Handsome Lake, since it is based largely on the interpretations of many of his followers who were influenced by the Quaker faith to which they had been exposed.

Today, Handsome Lake is referred to with respect as *Sedwa’gowa’ne*, “Our Great Teacher,” and his teachings and oral traditions remain a strong force in Iroquois country.



Pictographic Prayer Stick of Handsome Lake; Seneca
(Milwaukee Public Museum)

Ned Hatathli (1923–1972)

One of the most important contemporary Navajo leaders, Ned Hatathli was born at Coalmine Mesa, near Tuba City, Arizona on October 11, 1923. He was brought up in the traditional manner until,

at the urging of his uncle who was an Indian Police officer, he was sent away to boarding school. Ultimately he attended Tuba City High School, graduating as class valedictorian. On a class trip to the coast, he was amazed at the world he saw outside the reservation—most particularly the limitless ocean. Illness in his early teens brought him home again for a period, during which time he learned more of the Navajo traditions, which were to affect him deeply during the balance of his life.

In the late 1930s he attended Haskell Institute in Lawrence, Kansas but left to join the U.S. Navy in World War II—the ocean still held a fascination for the desert lad, and it proved far vaster than he had ever dreamed. After the war the young veteran was part of the tremendous explosion of energy and determination which so changed Native American culture in the postwar years. Working his way through Arizona State University at Flagstaff, he graduated with a B.S degree (cum laude), and subsequently became one of the first Navajo to earn a Ph.D. degree. Following his academic study, he returned to the reservation to become a leader in the tribe's movement towards economic and social equality.



Ned Hatathli (1923–1972)
(Wheelwright Museum)

He was one of the founders of the Navajo Arts and Crafts Guild, and exerted a tremendous influence upon the development of better quality crafts production. He felt strongly that art was an important part of the life of a people, and spent much time and effort in improv-

ing the quality of weaving and upgrading the quality of silversmithing which significantly increased tribal income. He was elected to the Navajo Tribal Council in 1955, and was appointed Director of Tribal Resources; in this latter post, it is notable that he regarded people as much of a "tribal resource" as were coal, oil, and uranium. In the exploitation of these mineral riches, Ned was instrumental in establishing a measure of control. A huge coal-fired power plant was built and a network of sawmills and uranium processing plants were also established to use the local resources wisely—and for the profit of the Indian. Vast land acreage was also purchased by his department, which saw to its irrigation and use for raising livestock.

When the Tribal Council decided to improve educational opportunities for its young people in the mid-1960s, the Navajo Community College was established, with Ned Hatathli as executive vice-president. After classes began in 1969, he became its first president; and in 1971 he saw the passage of a bill through Congress which provided federal support for the construction and operating expenses of the college.

He died from an accidental gunshot wound at Many Farms, near Chinle, Arizona on October 16, 1972 at the age of 49, which left his tribe without the leadership of one of its most energetic, able, and ambitious men. His wife Florence and four children survive him.

Ira Hamilton Hayes (1932-1955)

Ira Hayes, one of the genuine heroes of World War II, was born on January 12, 1923, at Sacatón, Arizona, on the Pima Reservation. His father was Joe E. Hayes and his mother was Nancy W. Hayes, both full-blooded Pima farming people. Ira's life was uneventful until he entered the armed services. Early in 1945 he was part of the invading Marine Corps force on the Japanese stronghold of Iwo Jima. His life was completely changed as a result of photographer Joe Rosenthal, who took a picture of Hayes and five other Marines raising the American flag atop Mount Suribachi on February 23, 1945. In the effort, three of the six were killed.

The photograph caught the nation's fancy and President Roosevelt called the survivors back from combat to participate in a war bond drive. A postage stamp was issued, with the design derived from the photograph, and a huge bronze statue of the event was erected in Washington, D.C. The young men were bewildered by the grossly overdone acclaim they received—especially Hayes, who thought himself no more a hero than thousands of his comrades-in-arms who were still back in front-line action. He was shuttled from one city to another, and always there was the ostentatious display, the questionable sincerity, the public hoopla—and the inevitable free liquor. He asked to be sent back to the combat zone, saying, "Sometimes I wished that guy had never made that picture."

When the war was over he returned to the reservation; restless and



Ira Hamilton Hayes (1932-1955)
(Bureau of Indian Affairs, National Archives)

Iwo Jima Monument—U.S. Marine
Corps Memorial Statue
(Official USMC Photograph)



disturbed by what he felt was unwarranted adulation, and unable to really deal with it, he became a drifter and an alcoholic. He was arrested 51 times in 13 years and almost every arrest was the result of well-meaning friends who offered him a drink in token of his Marine service.

Ira Hayes was never again able to get his life back on an even keel. He died of exposure at the age of 23 on January 24, 1955. He was a young man who was “a hero to everyone but himself,” memorialized in bronze in Washington, and in the hearts of the Pima people at Sacatón. He was buried in Arlington Cemetery. He never married.

Hendrick (ca. 1680-1755)

Tiyanoga or Aroniateka, a Mohawk chief who figured importantly in the pre-Revolutionary period, was born around 1680. He was the son of Hunnis, a Mohawk chief's daughter, and a Mohegan named The Wolf. There were two men called Hendrick, and considerable confusion is caused by this fact. The name Aupamut is often used to refer to Hendrick, and Henry Rowe Schoolcraft called “Captain Hendrick” by still another name, Soiengarata. He was adopted as a brother by his mother's tribe, and was elected a chief while still a young man; at this same time, Hendrick became a Christian, and an ally of the British.

In 1710 he visited England and was presented to Queen Anne; this visit, and his importance as the major Mohawk leader of the time led to his being called “King Hendrick,” a title which stayed with him

the rest of his life. He was a strong voice for his tribe at the various councils between the English and the Six Nations; during this period one of the major points for discussion and action was the presence of the French on the frontier. Hendrick and his allies, such as Sir William Johnson, maintained a common front against the French located in the north and west, and Hendrick and his warriors participated in many raids and scouting expeditions.

In 1751 Hendrick journeyed to Stockbridge, Massachusetts where he met with Jonathan Edwards with whom he talked over the possibility of the Mohawks settling in that area and being taught the European techniques of agriculture and the domestic arts. While this idea enjoyed an enthusiastic response, the real site of Indian-White cooperation was to be the battlefield. In 1754, at the Congress of Albany, Hendrick bitterly castigated the English for their lack of military spirit which manifested itself in an inadequate defense of the frontier against the inroads of the French forces. He was particularly critical of their lack of a united attack; picking up three sticks, he said, "Put them together and you cannot break them. Take them one by one, you can break them easily." His speech was widely quoted, his advice was taken, and the English military became a more effective body.

The next summer Hendrick, although now about 70 years of age, led the Mohawk as part of Johnson's Expedition against the French under Baron Dieskau. The French were defeated at the crucial Battle of Lake George, September 8, 1755, but Hendrick lost his life. His remarks to Colonel Williams as he surveyed the battlefield are still remembered as evidence of his oratorical skills: "If my warriors are to fight, they are too few; if they are to die, they are too many."



King Hendrick (1680-1755)
(*New York State Museum*)

John N. B. Hewitt (1859-1937)

John Napoleon Brinton Hewitt was a part-Tuscarora scholar who became one of the nation's major Iroquois authorities. He was born in Lewiston, Niagara County, New York on December 16, 1859, the son of a Scotch physician. His mother was Harriet Brinton, of French-English-Tuscarora lineage. Young John was educated in Niagara schools, later at the Wilson Union Academy, and the Lockport Union Academy; subsequently he attended a private school at Mt. Hope District, in Lewiston.

He studied medicine, intending to follow his father's career, but in 1880 he met Erminie A. Smith, an outstanding scholar of the day. She retained him to assist her in collecting Iroquois myths for the next four years. At her death in 1886, Hewitt was called to Washington to aid the Bureau of American Ethnology in finishing up the work she had not completed. He so thoroughly enjoyed the task that he stayed there for the next half-century. He proved to have a remarkable aptitude for languages, becoming fluent in Tuscarora, Onondaga, and Mohawk, as well as being well-versed in several other Indian tongues.

His research provided the definite link needed to trace the origin

of the Cherokee language to a relationship with the Iroquois, which was until then only a speculative theory. Most of his work was in the linguistic, mythological, and ethnohistorical field, in which he was paramount during his lifetime. Very religious, he combined a Christian upbringing with a deep respect for Iroquoian religious beliefs.

He was one of the founders of the American Anthropological Association as well as being very active in many of the other anthropological and scientific societies of the time. He was always a quiet, unassuming person, and if he had a scholarly fault it was in his desire for perfection. At his death in Washington, D.C., on October 14, 1937, he left over 12,000 pages of unpublished manuscript, much of which remains extremely important to this day. That it was unpublished is unfortunate for it could have had a great influence upon the anthropologists of the time. Hewitt could never quite "let go" of a manuscript, and his restless search for "one more fact" denied many of his major works a justified publication.

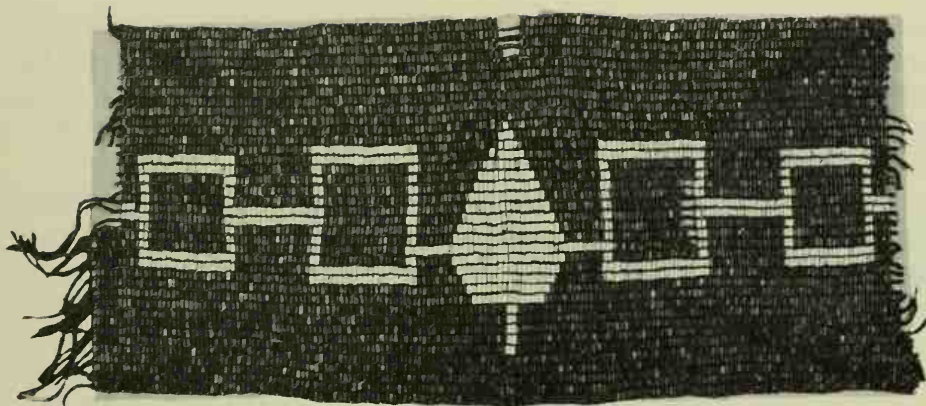
Hiawatha (1525?-1575?)

Hiawatha (or Heowenta), from Iroquois *Haio-hwa'tha*, "he makes rivers," co-founder of the League of the Iroquois. He was born into the Turtle clan of the Mohawk tribe sometime early in the 16th century. Nothing is known of his childhood or early youth.

Apparently he became deeply impressed by the divine message of Dekanawida and joined with him in his effort to unite the Iroquois tribes in a League to insure peace. His skill as a diplomat and an orator made him vitally important to Dekanawida, who suffered from a severe speech impediment. As a disciple of the latter, Hiawatha brought the message of peace to the tribes, but at first had little success in overcoming their suspicion and intratribal hatred. He met especially strong resistance from Atotarho, the Onondaga chief, who was jealous of the role of Hiawatha in the great design to unite the Iroquois tribes.

Around 1550, Hiawatha apparently succeeded in convincing the Cayuga, Mohawk, and Oneida of the wisdom of Dekanawida's plan, and induced them to band together, leaving the Onondaga and the Seneca alone and isolated. Eventually, around 1570, the Seneca joined, and pressure was put on Atotarho to acquiesce for the common good. Special considerations were offered to him, most particularly that the Onondaga would be regarded as the "central fire" of the League, that their village would be the "capitol," and that all League meetings would be held there, with the Onondaga enjoying certain political powers. To further mollify his defiance, Atotarho himself was placed at the head of the roll of hereditary chiefs. Despite the fact that many concessions were made to Atotarho to persuade him to join the League, Hiawatha was credited with possessing remarkable magical powers in overcoming the obstinate opposition of the formidable chief.

The League was democratic in many of its principles. Power flowed



The Hiawatha Wampum Belt
(New York State Museum)

up from the small local units, hereditary chiefs were nominated by clan matrons and elected by villages, and all member groups were given a representative voice. Built on such a firm foundation with obvious demonstrated values, it is not surprising that the organization which became established provided something of a model for later American political planning.

When Henry Wadsworth Longfellow wrote his classic epic poem *Hiawatha*, he confused Indian history by basing most of his narrative upon Chippewa legend rather than Mohawk legend, the tribe from which Hiawatha actually came. Hiawatha himself seems to have disappeared in antiquity; the date and place of his death are not recorded, and he, along with Dekanawida, became almost godlike beings to the Iroquois, and their memories continue to be revered today as major figures in history.

High Horn (ca. 1775-1812)

Spemicalawba or Spamagelabe, from *spumuk*, "high," *alaba*, "horn," was a prominent Shawnee chief whose mother was the sister of Tecumseh. He was born about 1775 in Ohio, at Wapakoneta, and was captured as a young boy by General James Logan, of Kentucky. The latter raised and educated him, and gave him his own name; from that time on, the boy was known to the Whites as Captain Logan. The latter was often confused in historical accounts with Logan, the Mingo (Tahgahjute).

Upon his return to his own people, High Horn was a lifelong friend of the Whites. He met and married a young Indian woman who, like himself, had also been captured and raised by a White family. During the efforts by Tecumseh to unite the Indians against the settlers, High Horn tried, in vain, to dissuade the older man. In the War of 1812, High Horn enlisted on the side of the Americans, serving as a scout and a spy. His courage and loyalty to the Indian people came under question at one time, and he set out with two companions to prove himself. They ran into a small British party under Captain Elliott, with

five Indian soldiers. Although High Horn himself was badly wounded in the ensuing encounter, Elliott and two of his men were killed. The Shawnee group made their way back to the camp of General Winchester where High Horn died of his wounds two days later, on November 24, 1812.

He was buried with full military honors, and the town of Logansport, Ohio was subsequently named in his honor. High Horn was described as a tall man of firm physique, intelligent, and with a fine sense of humor.

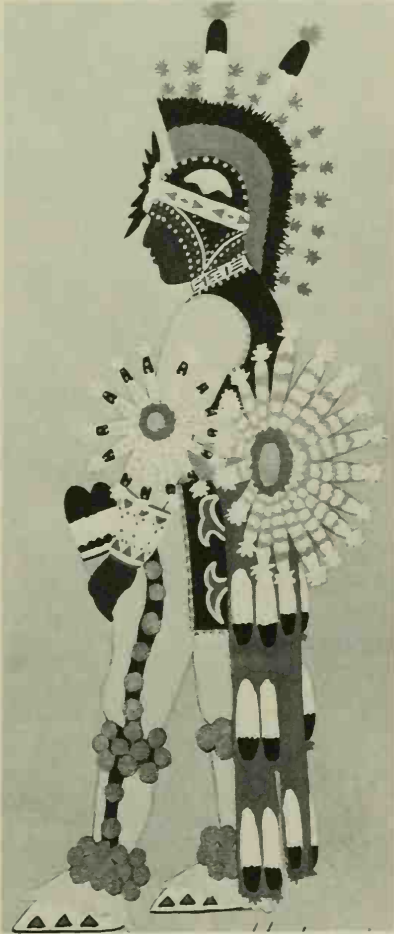
Jack Hokeah (1900-1969)

One of the most remarkable of the Five Kiowa artists, he was born in Caddo County, Oklahoma around 1900. He was orphaned as a boy, and raised by his grandmother; his grandfather was Tsen T'aainte "White Horse," a famous Kiowa warrior.

He was educated at St. Patrick's school through the primary grades and then went to Santa Fe Indian School, where his painting enjoyed some initial interest. As with the other Kiowa youths with whom he grew up, he was selected by Dr. Oscar Jacobson for further training at the University of Oklahoma art department, and became one of that special team of influential artists in the Southern Plains area.

However, Hokeah was also an exceptional dancer, and became perhaps better known for his dancing ability than for his painting. He did not produce the quantity of paintings that his colleagues did, in part because he was in demand as a dancer. He was on the stage as a performer for a time in New York City and then went to work for the Bureau of Indian Affairs. He traveled widely—possibly more than any other young Kiowa of his generation. He was a lithe, handsome man, providing the perfect image of the Indian ideal to most Whites; the excitement which his performances evoked had a powerful effect upon both Indians and Whites alike.

His paintings were published in several books, notably those portfolios by Jacobson and d'Ucel, which were the first to feature the work of the Kiowa artists. His mural in the Santa Fe Indian School is still maintained as an example of early Kiowa work. He died at Fort Cobb, Oklahoma on December 14, 1969.



Watercolor Painting by Jack Hokeah
(Museum of Northern Arizona; Marc
Gaede Photo)

Hole in the Day (1825-1868)

Bugonegijig (also Bagwunagijik, Bugonaykishig), "Opening in the Sky," was the name given to a father and a son who were successive chiefs of the Noka (Bear) clan of the Chippewa from 1825-1868. The elder was a warrior who fought on the American side in the War of 1812. He devoted his life, after becoming chief in 1825, to fighting against the Sioux, who for centuries had contested with the Chippewa

over the prized hunting and fishing grounds around Lake Superior. Hole in the Day had an advantage early in his efforts because the Chippewa were able to obtain firearms from the Whites; but even after the Sioux achieved a near parity in weapons, he was still able to end the struggle by driving the Sioux west of the Mississippi. To avert further bloodshed, the U.S. Army intervened to establish boundary lines between the warring tribes and hostilities decreased to sporadic individual clashes.

The younger Hole in the Day became chief when his father died in 1846, and like his father, he saw the advantage of being friendly to the Whites and wary of the Sioux. He visited Washington, D.C., several times, and became known as a man with whom some sort of an agreement could always be made. Some called him "the betrayer of his people," while others thought of him simply as a lady's man with a taste for high living. Indeed, he married a White woman reporter, whom he met during one of his Washington visits.

There seems no question that most of the agreements he made on behalf of his people also brought him personal benefit, and he soon became very wealthy. In the 1860s, however, new officials in the Department of the Interior declined to look after his interests in the traditional way he had come to expect, and he became uncooperative with them. They tried to arrest him at one point, but many of the Chippewa rallied to his defense. Like many good politicians of the era, he had prudently distributed benefits among his constituency, and as a result had a reservoir of popular support which forced the government men to back down in their attacks against him.

At this time, the White settlers, eager for Indian land, were expanding into the region. The treaties of 1864, 1867, and 1868 forced the Chippewa to remove to the White Earth reservation in Minnesota. At first, Hole in the Day refused to move and defied the government to force him to go. He was accused of planning a revolt in 1862, like the Sioux uprising of that year; if it was true that such a revolt was planned it never came about. Eventually the issue came to a head and just as it seemed he was willing to capitulate, he was murdered by members of his own tribe at Crow Wing, Minnesota on June 27, 1868. It seems certain that they had become convinced that he had betrayed his trust in the negotiations.

His career was a complex one; while he benefited personally from many of his political activities, it is equally true that he protected his people against the inroads of White settlers. He was a strong political and psychological force and although full justice for his people was not always obtained at least time was gained for the Chippewa to adjust to the new pressures being thrust upon them.



Hole in the Day (1825-1868)
(Smithsonian Institution, National Anthropological Archives)

Hollow-Horn Bear (1850-1913)

Mati-he-hlogeco, a prominent Brûlé Sioux chief who was a respected leader on the warpath and at the negotiating table. He was born in



Hollow-Horn Bear (1850-1913)
(Huntington Free Library)

1850, in present-day Sheridan County, Nebraska, the son of chief Iron Shell. At the age of 16 he accompanied his father in battle against the Pawnee, achieving considerable notice in his prowess as a warrior. Subsequently he participated in many raids against the Whites in Montana, Wyoming, and the Dakotas. His most notable victory was over Lieutenant Fetterman in 1866 and raids on the Pacific Railroad labor camp workers.

In 1873, in order to prevent more killing, Hollow-Horn Bear accompanied Spotted Tail onto the reservation. Hollow-Horn Bear was appointed a Captain of the Indian Police at Crow Agency on the Rosebud Reservation, and was acknowledged by his people as one of the best of that distrusted group. In 1881, Spotted Tail was murdered by his rival Crow Dog, and Hollow-Horn Bear was dispatched to arrest the assassin.

In 1889, the United States sent General George Crook and a commission to negotiate with the Sioux for the purpose of breaking up the large reservations. As one of the major orators of the Sioux, Hollow-Horn Bear was chosen as the chief spokesman for his people. Crook was trusted by the Indians because of his earlier fair dealings with them, but he felt that the only way to achieve the desired result was to play upon the internal frictions which were particularly intense among the Brûlé people. Crook's strategy was essentially to divide and conquer, taking advantage of the Indian weakness to factionalize. But Hollow-Horn Bear asked that all the chiefs meet together with the commissioners, observing that, "You want to make everything safe here, and then go on to the others and tell them we have signed."

But Crook brushed aside these objections, and continued with his original plan. After a huge feast of beef and many professions of friendship and loyalty, he succeeded in getting most of the Brûlé to agree to his proposals. Crow Dog, the murderer of Spotted Tail, was the first to sign. Crook went from tribe to tribe, eventually completing most of the initial assignment.

Hollow-Horn Bear continued to be an important conciliator between Indians and Whites, although he repeatedly found himself protesting to the authorities for their continued flouting of the basic rights of the Indian people. In 1905 he was selected as one of the Native Americans to ride in President Theodore Roosevelt's inaugural parade in Washington, D.C.

He died of pneumonia on March 15, 1913 and was buried in the nation's capitol. His portrait was used on the 14¢ blue postage stamp issued in 1922 as part of our regular postal series as representative of the American Indian.



Hollow-Horn Bear; on U.S. postage stamp.

Hooker Jim (ca. 1825-1879)

Hakar Jim, from *hakar* "let me see," was one of the principal, and perhaps the most influential, leaders in the Modoc War of 1872-1873. Little is known of his youth, but with the outbreak of hostilities between Indians and Whites in northern California, his name became known throughout the west. The Modoc people lived on the California-Oregon border in an area without very much contact with the Whites until the Gold Rush of 1848-1849 brought large numbers of prospectors into the region. Always a warlike people, the Indians attacked the settlers who tried to take their lands. In time, however, resistance seemed futile in the face of the unceasing flow of invaders, and the Modoc tried to live in peace with their unwelcome neighbors. They traded primarily at Yreka, California where the townspeople gave them the colorful (and sometimes derogatory) names by which they became known.

Finally, in the 1860s, the government decided to move them onto a reservation in Oregon which was already settled by a related tribe, the Klamath. Relations between the two peoples were not friendly; the



Hooker Jim (1825-1879)
(Smithsonian Institution, National Anthropological Archives)

government had allotted no money for needed supplies and the land resources of the reservation were so limited that friction was unavoidable. Several groups of the Modoc eventually fled from the reservation to return to their California homeland. Hooker Jim was the leader of one of these bands, and one of the most outspoken opponents of reservation confinement.

The Army pursued them in an attempt to force them to return. Kintpuash, the subchief who was the leader of the rebellious Modoc, vacillated, and considered surrendering to the visibly superior military forces of the Army, but was convinced by Hooker Jim and others not to yield. More outbreaks of violence followed, and in 1872, Hooker Jim and his band were attacked by vigilantes who killed several Indians. The Modoc retreated to the Lava Beds, killing 12 settlers en route. There they met with Kintpuash, who had made up his mind to make peace. Hooker Jim was fearful of being hanged for the murder of the Whites; thus he cajoled, berated, and finally forced Kintpuash into unyielding resistance.

When the peace commission arrived, Hooker Jim and his group said that the only way Kintpuash could prove he was not a coward and a traitor was to murder General Edward S. Canby, the leader of the peace party. At a conference on April 11, 1873 Kintpuash shot Canby; Reverend Thomas was also killed, and the Indian Superintendent, Meacham, was badly wounded. The war was on in earnest. The Modoc forces used the guerrilla tactics of ambush, constantly moving around in the impregnable lava bed country and avoiding full confrontation with the soldiers.

Nonetheless, although the Modoc forces continued to effectively hold off the Army, inflicting severe losses daily, the Indian casualties steadily increased—and proportionately, they could not afford this attrition. Hooker Jim disagreed with Kintpuash's strategy; shortly thereafter he deserted the chief and eventually surrendered. In exchange for amnesty, Hooker Jim and his band offered to help find Kintpuash, and on May 27 they confronted him, demanding that he give up. Furious, Kintpuash refused, and condemned them for their betrayal after he had refused to desert them earlier, and assured Hooker Jim that he would shoot him on sight if he came to him again. The pursuit continued for a few more days before Kintpuash finally surrendered, ending the war on June 1. Fifty-three Indians had held off more than 1000 Whites for over nine months—militarily successful, but certainly a Pyrrhic victory, for in the end they had to give up the land for which they were fighting.

In July, the Modoc leaders were tried by a court martial for the murder of the peace commissioners. Hooker Jim testified for the prosecution in a desperate and successful effort to save his life. Six men were condemned to death, but eventually the sentences of two were commuted. The remaining quartet was executed at Fort Klamath on October 3, 1873. The surviving 153 Modoc people, including Hooker Jim and his band, were sent to Indian Territory. He died at the Quapaw Agency in 1879.

Hopocan (ca. 1725-1794)

Hopokan, from a reference to "Tobacco Pipe," this Delaware chief was born into the Wolf clan in Pennsylvania around 1725. His name became translated into "Pipe" in English, and he was commonly known as Captain Pipe by the colonists. He was a hereditary war chief and led the Delaware warriors valiantly against other tribes; he was particularly effective in opposing the English during their war with the French. He tried unsuccessfully to capture Fort Pitt in 1763 and found himself captured during the assault on that stronghold.

Following the establishment of peace, his people gave him the name Konieschguanokee, "Maker of Daylight" and he seems to have been known by that name from then on. He settled on the upper Muskingum River in Ohio and participated in many councils with other tribes and with the Americans. During the Revolutionary War he sided with the British but he refused to take part in many of the battles. He said that he was more interested in the welfare of his people than in the quarrels of the White man. He recognized quite clearly that with the establishment of peace there would be no safety for the Indian regardless of which side emerged victorious.

In 1782, following the defeat of American forces at Sandusky, Hopocan captured Colonel William Crawford, whose Ohio volunteer regiment included some members who had been involved in a savage massacre of a number of Christian Indians. In retaliation, Crawford was mercilessly tortured to death, an act which was reported throughout the east in published journals of the day, and became something of a *cause célèbre*.

As a widely respected orator and diplomat, Hopocan was called upon to participate in many treaty councils, most notably those at Fort Pitt in 1778 and Fort Harmer in 1787. He resided at Walhonding Creek in northern Ohio, later moved to Cranestown, and finally to Captain Pipe's Village located on the Upper Sandusky, where he died in 1794.

Howling Wolf (ca. 1850-1927)

Honanisto (Honanist-to), a Cheyenne warrior, artist, and war chief, was born about 1850, the son of Eagle Head (Minimic), the principal chief of the tribe, and Shield (Hohanonivah). He joined with other warriors early in his youth, counting his first coup in 1867, and in time became a respected war leader.

In 1874, the U.S. Army began an intensive campaign against the tribes of the Middle Plains in an effort to force them onto reservations and lessen the disastrous raiding which had been so prevalent throughout the region. Eventually a combination of winter weather and the

Army's campaign against the tribes of the Middle Plains forced the Indians to surrender; but Howling Wolf held out until 1875. He was imprisoned at Fort Marion in St. Augustine, Florida along with many other Cheyenne warriors. While at Fort Marion he began work on a series of unique drawings of Cheyenne life. The finished product was a sketchbook of 12 portrayals of traditional Cheyenne life as he had lived it from the coming of the first Whites to the death of Roman Nose.

Howling Wolf was released from Fort Marion in 1878 and returned to Darlington Agency, Oklahoma where he worked at the school as a janitor. Shortly thereafter, he became a Christian convert, cut his hair, and adopted the White man's life, turning to farming for a livelihood. He urged his fellow Cheyenne to do the same. But frontier life was particularly hard at the time and the U.S. Government being insensitive to Indian needs failed to provide the supplies which had been promised in the many treaties. The death of his father in 1881 further influenced Howling Wolf to veer away from his recently adopted life, and he became anti-White once again, returning to traditional Indian customs. In 1884 he was elected chief of the Dog Soldiers—young warriors who attempted to run Indian life on the reservation without interference from the Army or Indian Agents. They were traditionally a form of Cheyenne "police force," as the Indians saw it, and accepted on that basis; but the White man saw these Dog Soldiers as a direct, unacceptable challenge to White authority.

The passage of the Dawes Act in 1887 represented an effort to take land away from the several tribes and to give part of it back in individual allotments to each person. Steps were taken to put the act into effect in 1892—followed by an opening up of the "surplus" Cheyenne lands to White settlement. Like Redbird Smith and several other Indian leaders, Howling Wolf saw this as an attempt to break up tribal organization, make the Indian Territory a state (eventually called Oklahoma), and to take even more land from the Indian for the benefit of the new wave of White settlers. And this is precisely what happened.

Howling Wolf opposed the implementation of the Act as long as he could, but in the end was powerless against the White juggernaut. He was a strong man, about 5'9" in height, weighing about 161 pounds. He was divorced twice: from Bear Woman and Magpie Woman, and then married Curly Hair (Mamakiaeh), who died. He had at least 8 children (some say 10), and lived well into the 20th century, dying as a result of an automobile accident in Waurika, Oklahoma on July 2, 1927 at the age of 77.

Hump (ca. 1848–1908)

Etokeah, a Miniconjou Sioux war chief, was a great leader during the battles between the Sioux and the Whites in the second half of the 19th century. His exact birthdate and the facts of his parentage seem not to

be recorded. He first came into public notice in 1866 when he led the charge against Captain William Fetterman's soldiers outside Fort Phil Kearney in Wyoming.

Hump did not sign the Treaty of Fort Laramie in 1866, thereby earning for himself the designation of a hostile or "nontreaty" chief. He was a comrade-in-arms of Crazy Horse, Red Cloud, and other great Sioux chiefs of the period. In 1876 he led his warriors into battle against Generals George Crook and George Custer, and for a time after the defeat of the Sioux in the 1880s he lived in Canada.

He eventually returned to the United States but remained hostile to the Whites. In company with most of the Sioux, his band was aroused by the Ghost Dance religion, which culminated in the massacre at Wounded Knee Creek in 1890. Although Hump seems never to have become a true believer he did lead his people in the Ghost Dance raids until early December of that year. The Army had become alarmed that the Sioux were planning a group insurrection and they sent emissaries to all of the major chiefs to try to forestall that action. Hump was visited by an old friend, Captain Ezra Ewers, who convinced him of the futility of armed resistance; whereupon Hump carefully separated his band from the Dancers and led them into the protective custody of the Pine Ridge Agency. As Hump was breaking camp, refugees from Sitting Bull's group arrived and related how their leader had been killed during an attempt to arrest him. They were eager to find allies to help them gain revenge. Hump refused to join in with these warriors who were off to join Big Foot, then encamped near Wounded Knee Creek. After the infamous massacre and subsequent action in 1890, Hump and several other Sioux chiefs went to Washington, D.C. to plead for fair treatment for their people. Although they won some of their points, they failed to gain concessions in others; reservation confinement continued, effectively ending the old way of life. Hump died at Cherry Creek, South Dakota in December 1908 at the age of 70. He is buried in the Episcopal Cemetery near there.

George Hunt (1854-1933)

Hau was a Kwakiutl ethnologist and tribal informant who had a major role in anthropological and linguistic research during the late 19th and early 20th centuries. He was born in 1854 at Fort Rupert, British Columbia, into the Kyinanutl Tlingit people. His father was Robert Hunt, the Scottish factor of the Hudson's Bay Company trading post in British Columbia and his mother was Mary Ebbetts, a Tlingit (some say Tsimshian) woman from Tongass. Young Hunt grew up speaking Kwakwaka, the Kwakiutl tongue, as well as Tlingit, and was raised as an Indian, without very much formal schooling. He first came into notice as a guide and interpreter for Adrian Jacobsen's expedition to the North Pacific Coast in 1881-1883.



Carved Wooden Octopus Spirit Mask;
Kwakiutl
(*Museum of the American Indian*)

But it was with the anthropologist Franz Boas, whom he first met in 1886, that he made his major contribution to the recording of Kwakiutl lore and custom. He did not work with Boas initially, but following a trip to the World Columbian Exposition in Chicago he began a formal relationship with him. Boas taught Hunt to write Kwakiutl in phonetic script and to translate it into English with scientific care—Hunt seems to have been particularly skilled in linguistic subtleties. For some time, his “outside” work was interrupted for periods of cannery labor, but in 1897 he was employed to accompany the Jesup Northwest Expedition. From 1897 on most of his time was spent in ethnological research and tending to Boas’ demanding inquiries.

Hunt’s name appears as coauthor with Boas on *Kwakiutl Texts*, published in 1905–1906, and *The Ethnology of the Kwakiutl*, which appeared in 1921. He was acknowledged as the major source of Boas’ information on many other books and articles. He was an indefatigable investigator and selfless student of the culture of his people. He always went directly to the source—when he wanted to know about shamanism, he became a shaman. When he wanted to know about cookery, he wrote down the recipes he obtained from the Kwakiutl women. Over the years he was associated with Boas, he is known to have written down and sent on to his mentor over 6000 pages of manuscript material, carefully inscribed in the form he had been taught.



George Hunt (1854–1933) and his
Wife
(*American Museum of Natural History*)

George Hunt held a unique position in anthropology. He was trusted by Boas and his staff, and looked upon respectfully by the Indian people as a “real man”—an important figure in whom they could confide. He earned, in time, the right to potlatch ceremonies, became a real chief, and had the right to perform in Hámatsa rites—all because of the position he held in Kwakiutl society. This was even more remarkable in view of the role he had in recording Indian religious and social customs for the White man.

Although Hunt lived all of his adult life with his people at Fort Rupert, he did travel to the United States on occasion. In 1903 Hunt spent many months in New York City, working on the newly organized

Northwest Coast Indian exhibits at the American Museum of Natural History. After he returned to his home in Fort Rupert, he continued to work for many years on the Kwakiutl studies which Boas had started. He died on September 5, 1933 at Fort Rupert. George Hunt lived astride two cultures to the benefit of both.

Ignacio (1828–1913)

Ignacio, from Spanish St. Ignace, was chief of the Wiminuche Ute people in southwestern Colorado. He was born in the San Juan area in 1828 and was not heard of until the death of Ouray, at which time he succeeded to the chieftainship of all of the Southern Ute at Cimarrón; he was also called John Lyon, after a local citizen. He was normally a quiet, peaceful person, but was relentless in purpose; in his youth, his father, a medicine man, was retained to cure a sick Indian; when he could not do so, he was killed—a not uncommon practice in early days. In revenge, Ignacio went on a rampage and wiped out the whole family of 12 persons. He was a large man, about 6'2" in height, weighing about 225 pounds.

Ignacio died at the Ute Mountain Reservation on December 9, 1913. The town of Ignacio, Colorado was named after him.



Ignacio (1828–1913)
(State Historical Society of Colorado,
Library)

Inkpaduta (ca. 1815–ca. 1878)

Scarlet Point, from Sioux *inka* “point,” and *duta*, “red [scarlet],” was the Wahpekute Sioux leader of a bloody outbreak in Iowa in 1856–1857. He was born on a camping trip about 1815 at Watonwan River, South Dakota. His father was Wamdesapa, a minor Wahpekute chief; his mother was a Lower Sisseton woman. The life of Inkpaduta demonstrates how a major tragedy can grow out of a minor incident, particularly when there are underlying emotions of distrust and dislike.

Inkpaduta lived during a time when the Sioux were beginning to feel the increasing pressure of advancing White settlers. The Indian land was taken by force, by squatters settling on the land, or by political treaties sometimes secured by less-than-honorable negotiations. The Indians were being slowly compressed from all sides—and to make matters worse, the Chippewa, newly armed with guns supplied by the White traders were overwhelming the Sioux and forcing them to retreat towards the west.

Following the Sauk–Fox Treaty of 1825, Wamdesapa left the main Wahpekute band because he was dissatisfied with the treaty settlement. He moved to the Vermilion River, and in 1828, in a clash over personal rivalries, he killed Tasagi, the Wahpekute head chief. In effect, this made him an outlaw in Indian eyes; from that time on, the small band was rejected by the major tribes. In 1848 Wamdesapa died, thereby making Inkpaduta the chief of the band. He seems to have embarked early on a

career of violence; one of his first acts in 1849 was an attack upon the new Wahpekute chief, Wamundeyakapi, in which he killed the chief and 17 of his warriors without injury to his own force. He was hunted by both Indian and White, but he seems to have lived a charmed life with a remarkable ability to elude capture.

Inkpaduta seems not to have participated in any treaty meetings or other political or diplomatic gatherings, always operating on the fringe of the groups. His band of about a dozen warriors and their families was continually on the move, although the area around Lake Herman and Lake Thompson seems to have been their main home base.

His raiding on his own people changed radically in 1854 when a few Whites, apparently led by Henry Lott, a bootlegger and renegade, killed Inkpaduta's brother without provocation. This event seems to have turned Inkpaduta into an implacable enemy of the White man. Suffering was universal in the winter of 1856-1857 and the Indians were forced to beg or steal food when government rations failed to appear. On one such occasion, Inkpaduta appeared at the farm of a settler; in the squabble which developed over food, one of the Indians was bitten by the farmer's dog. The Indian killed the animal, prompting a posse to hunt down the band and take all of their guns, thereby leaving them without weapons with which to hunt.

In retaliation, on March 8-9, 1856, Inkpaduta began an orgy of murder at Spirit Lake and the Okoboji country in northern Iowa, which ended in the death of 47 Whites and the kidnapping of 4 women. Although the troops were called out, the Indians were able to hold them off in several skirmishes and then escape into the forest cover. Little Crow was employed to capture Inkpaduta; with a force of some 106 warriors he traveled to Lake Herman, then tracked Inkpaduta to Lake Thompson, where he killed three members of his band. Inkpaduta and the rest escaped. Feeling that he had carried out his assignment, Little Crow returned, expecting that the White troops would pursue the band on their own. But this did not happen; after a brief foray into the forest, the soldiers turned to other matters, and Inkpaduta was never captured. This failure on the part of the White man to pursue and capture Inkpaduta seems to have made a major impression upon Little Crow and may well have paved the way for the New Ulm outbreak. The Indians saw this apparent lack of concern as a weakness of the White man, suggesting that they could embark upon such murderous adventures with impunity.

Inkpaduta and his band continued on their trail of terror throughout the frontier; their exploits turned the Whites against all Santee Sioux, and coupled with the 1862 massacres, had a major influence upon subsequent White-Sioux relationships. He played only a minor role in the 1862 attacks, although it is assumed that he communicated closely with Little Crow during the height of the uprising and continued his hit-and-run tactics, always turning up in unexpected spots throughout the entire Sioux country.

His last major notice was at the Little Bighorn, where his band was among those opposed by Major Reno. Subsequently, he went north to Canada and disappeared from historic note. He died around 1878 (some accounts say 1882) in obscurity.

Irateba (ca. 1814-1878)

Also Irataba, Arateva, or Yaratev, from *eecheyara tav*, "beautiful bird," an important leader of the Mohave people at the time the White settlers were first entering the Mohave territory in southeastern California. Little is known of his early life; he was of the Neolge (Nyolte) or Sun Fire clan, and is said to have been born around 1814 not far from present-day Needles, California. He was a subchief under Cairook, the headman, and in time became the hereditary leader of the Huttoh-pah band in the Mohave Valley. His first known experience with the White man seems to have been in 1849-1850, when he served as a guide for Lieutenant Joseph C. Ives on his exploration up the Colorado River; in 1851 he was with Lieutenant Lorenzo Sitgreaves, and he later guided Lieutenant Amiel W. Whipple; subsequently, he aided the overland exploring party of Ives. In all of these efforts he provided an indispensable source of information on the geography, topography, animal life and food resources of the region.

At this same time, from 1857-1859, Lieutenant Edwin F. Beale was commissioned to lay out wagon roads from Fort Smith, Arkansas through Fort Defiance to the Colorado River, during which time he introduced camels in an experiment to determine their suitability to the Southwest. As the wagon trains came west, the Mohave people began to worry that they would be overwhelmed by the increasing number of Whites. In August 1858 they attacked a band of emigrants and in December a small detachment of troops arrived to establish a fort. The Mohave immediately opposed the force; the Army soldiers were greatly outnumbered and thus they retreated. They returned the following spring with many more soldiers and established Fort Mohave. At a conference with the six Mohave chiefs led by Cairook, and Irateba, whose experience with the Whites gave him an important role, the United States negotiators demanded that those Indians responsible for the December attack surrender, and that the chiefs themselves become hostages against further outbreaks by the tribe.

Astounded and dismayed by this turn of events, the Indians, including Cairook, nevertheless went to Fort Yuma, where they were imprisoned; Irateba seems not to have been with them. It appears that the chiefs never really understood why they were being confined nor how long this confinement might last. Maltreatment at the hands of the prison guards, combined with the confinement, caused them to attempt to escape; in the ensuing melee five of the Mohave, including Cairook, were killed. This placed Irateba at the head of the tribe and introduced a period of relative peace. He went to Los Angeles in 1861 in an attempt to improve the conditions of his people, but the discovery of gold in the area in 1862 resulted in a swarm of prospectors coming into the region, which led to inevitable conflict.

As more Whites came into the Mohave country, the Army was increasingly concerned about keeping the peace. The situation was further aggravated by the presence of a large number of Mormons who had been stirring up the Indians in an effort to counteract the Army and to estab-

lish themselves as the dominant White group in the west. Tension reached critical proportions and as a gesture of friendship—as well as to show him where the balance of power resided—the federal authorities took Irateba on a trip to New York, Philadelphia, and then to Washington in 1863–1864. During his travels Irateba met President Lincoln and many other important people.

When Irateba returned home, it was as a major advocate for peace with the Whites. In an effort to relay what he had seen in the east, and hoping to make his people understand the futility of violent opposition, he graphically described his experiences. Some of his people deserted his leadership, deriding what they regarded as fanciful tales of the huge cities on the other coast—accounts which to them were unbelievable, and which they felt to be untruthful exaggerations. Although there was relative peace between Indians some intertribal strife developed. This rupture was caused mainly by the widening split between Irateba and his pacific efforts and the militant stand of a subchief, Homoseah Quahote and his followers, who felt that the only solution was violent opposition. At one point Irateba was captured and held prisoner for a period of time.

This humiliation and a continuing series of defeats caused the Mohave to look elsewhere for leadership. At the time of his death on June 17, 1878 he was no longer the once-powerful Mohave chief that he had been in the past. He had been repudiated by his people who could not see the wisdom of his efforts at trying to maintain a balance between a small number of ill-equipped warriors opposed by an overwhelming force implacably bent upon the settlement and eventual possession of their homeland.

Irateba is described as a handsome man, about 6'4" tall, with a powerful physique, charismatic personality, and great political ability. His death is variously ascribed to old age, or to smallpox; the actual cause is uncertain. He was cremated according to Mohave custom, along with his personal possessions, his horses, papers, and the silver-headed cane given to him by Abraham Lincoln as a symbol of his chieftainship. Faced with the dual odds of internal strife and external power, he staved off the inevitable for as long as possible.



Painted Clay Effigy Vessel; Mohave
(Museum of the American Indian)



Iron Tail (1850–1916)
(Smithsonian Institution, National Anthropological Archives)

Iron Tail (ca. 1850–1916)

Sinte Maza was a famous Oglala Sioux war chief who holds a well-known place in history. He was born around 1850 in South Dakota and received his name at his birth. His mother saw a band of Indian hunters pursuing a herd of buffalo—the animals' tails stood upright, "as if they were shafts of iron."

An outstanding warrior in the early days of fighting against both Indian and White enemies, Iron Tail was a respected leader by the time Buffalo Bill Cody came onto the prairies. They became friends and in 1889 he went to Europe with the Wild West Show where he was lionized by French and English society.

Iron Tail was a handsome man, physically well-built, and the "ideal Indian" type. When James Earle Fraser was commissioned to design the

“Indian head nickel,” Iron Tail was one of the three models he used for the composite portrait which appeared on the coin.

In 1916, Iron Tail was at St. Luke’s Hospital in Philadelphia, ill of pneumonia. Not wishing to remain in the hospital he took the train headed west to his home in South Dakota. He died of the illness, still on the train, at Fort Wayne, Indiana on May 29, 1916 at the age of 65.

Ishi (ca. 1860–1916)

Renowned as “the last wild Indian in the United States,” Ishi was the sole survivor of the Yahi tribe, a subdivision of the Yana. The Yahi band once numbered around 1500 persons and lived a relatively peaceful existence in an isolated section of northern California not far from Mount Lassen. The arrival of the Whites, particularly during the Gold Rush of 1849, caused such wholesale annihilation that by 1872 only a half-dozen persons remained alive of the Yahi band. Ishi was one of the survivors of this tribe of Indians. Ishi, and the few remaining Yahi, spent the daytime in hiding, only venturing out at night to forage for food, maintaining their native way of life as best they could.

Following the deaths of their respective grandparents, Ishi and another young man, Timawi, traveled north in search of a better refuge. After Timawi was killed by a settler Ishi fled back to the south. In 1908, when some surveyors finally discovered them, his mother was seriously ill. Ishi remained out of sight while the surveyors, seemingly friendly, approached her. An uncle and a cousin drowned in their attempt to escape down a nearby river. Although she was cared for, the mother subsequently died. Ishi was no longer part of the “ending people” but was the sole survivor of his tribe. He lost track of time, wandering off aimlessly in his grief, spending the winter in a bear cave.

Finally, on August 29, 1911, close to starvation, he collapsed by the corral of a slaughterhouse at Oroville. He was picked up and placed in jail where it was felt that he would be cared for. The local people got in touch with the Director of the Museum of Anthropology at Berkeley, Dr. Alfred L. Kroeber, who immediately went to see the bewildered man. He arranged to have Ishi brought to Berkeley and to live at the museum, where the two became fast friends. There was also a linguist at the museum who knew some of the Yahi–Yana language; the astonishment at hearing his own tongue spoken by a White man was profound, but it did put the Indian’s fears to rest, assuring him of their friendly intentions.

Ishi spent the rest of his life at the museum, describing his tribal customs, religious beliefs, traditions, and language. He became very close to the museum staff, and the friendship which grew as a result provides a unique chapter in Indian–White relations. Ishi’s Indian reluctance to reveal his given name posed a problem, but Kroeber solved it by giving his friend the name *Ishi*, “man,” by which he was always known. Once during his years at the museum he returned to his own country, but the effect was traumatic, and he seemed not to wish to stay. His visit to his own country did convince him, however, that his de-



Ishi (1860–1916)
(Lowie Museum of Anthropology, University of California)

cision to preserve the records of his people in the White man's museum was acceptable to his ancestors.

Unfortunately, he contracted tuberculosis and died on March 25, 1916, after having lived for four years and seven months in the midst of a totally different world from that into which he was born. His remains were cremated in accordance with Yahi custom. Ishi was a gentle and sensitive man, beloved by all who knew him—and with him passed the last of the Stone Age people in North America.



Isparhecher (1829–1902)
(Oklahoma Historical Society)

Isparhecher (1829–1902)

Isparhecher, also known as Ispaheche or Spahecha, was an important Creek chief who was the leader of the full-blooded faction which held fast to tribal tradition and customs as Americanization took place in Oklahoma at the turn of the 20th century. He was born in Alabama in 1829 into the Tiger clan. His father was Tardeka Tustanugga and his mother was Kecharte, both Lower Creeks. Isparhecher and most of his people were forced to move to Indian Territory in the late 1830s; both parents died along the way—two of the thousands of victims of the United States enforced removal of Indians to the west.

As he grew to young manhood, Isparhecher became a farmer and tribal leader simply through the force of his ability and personality. In 1861, at the outbreak of the Civil War, he served as a Sergeant in the Creek Mounted Volunteers for the Confederate Army; but in 1863, as he and many others lost confidence in the South, he volunteered in the Kansas Infantry Indian Home Guards for the Union side. He and many others thus came to be known as the “Loyal Creek faction.”

He was elected to the Creek House of Warriors in 1867. During his term there, the tribe adopted its new constitution. In the 1870s while serving as a local judge, Isparhecher was attracted to the growing conservative party within the tribe, which was led by Lochar Harjo, and drew most of its strength from the Loyal farmers west of Okmulgee. When Lochar Harjo died, and Isparhecher succeeded to his position, the split within the tribe widened. In 1881 warriors for both sides gathered to support the two opposing points of view, though no blood was shed. In 1882, Isparhecher became Principal Chief of the Loyal Creek people, but pressures led to political attacks upon him, and he was impeached that same year. There were armed clashes between the factions which led to open warfare. The major battle took place in an orchard of green peaches near Okmulgee, hence the name, The Green Peach War (also called Ispaheche's War). Several men were killed before General Pleasant Porter's forces succeeded in controlling the rebels in February 1883. Peace was not fully restored, however, until the resignation of Chief Checote of the major Creek group, and a new election was held. The contest narrowed down to Isparhecher and Progressive Joseph M. Prettyman, in which Isparhecher gained a tenuous victory. After serving for a few weeks, he waived his office, feeling that he could not effectively administer such a closely divided group. Secretary of the Interior Teller thereupon decided the vote in favor of Prettyman, whom he believed to be more sympathetic to United States interests.

The U.S. Government was planning to break up the great reservation lands in Indian Territory into individual allotments for each Indian. Isparhecher became the Creek representative in Washington and also ran for office in 1887 and again in 1891. By the time of the election on September 3, 1895, the Oklahoma Indians were facing complete Americanization. Most of the voters wanted no part of this prospect, and Isparhecher was elected Principal Chief.

Nothing could stop the bureaucratic mill, however, and in 1899 the Dawes Commission opened a Land Office at Muskogee for the purpose of allotting Creek lands to individual members of the tribe. That same year Pleasant Porter was elected Principal Chief. Isparhecher was the Creek delegate to the Dawes Commission and strenuously opposed the plan, but to no avail.

Defeated and dejected Isparhecher died of a stroke on December 22, 1902. He was buried in the cemetery near Beggs, Oklahoma. He was married four times—his first wife was Pollkissut, the daughter of Poskofa, by whom he had a son, Washington. At her death, he married Lucy Barnett, a Creek, who bore him four children. His third wife was Alma Harrover who abandoned him for another man and his last wife was Cindoche Sixkiller, a Creek woman who survived him.

Emily Pauline Johnson (1861-1913)

Known as Tekahionwake, "Double Wampum," this Mohawk poet enjoyed both critical and popular acclaim for her writing around the turn of the century. She was born near Brantford, Ontario on March 10, 1861, the daughter of Mohawk chief Henry Martin Johnson (Onwanonsyshon) and his English wife, Emily S. Howells. An older cousin on her mother's side was the writer William Dean Howells.

Pauline was a precocious youngster, and by the age of 12 had read most of Scott, Longfellow, Shakespeare, Byron, and other classic English writers. She had also begun to write verse of her own, although for several years she was too shy to present it for publication. When, in her mid-teens, she submitted a poem to the local newspaper, the editor advised her to send her work to more widely circulated publications. This she did, and during those early years her poetry appeared in *Harper's Weekly*, *Smart Set*, *The Atheneum*, and similar literary publications of the period.

Another turning point in her life occurred in 1892 when the Young Liberals Club of Toronto sponsored an evening program devoted to the presentation of Canadian literature. In Mohawk costume, Pauline Johnson read one of her most recent poems entitled, "A Cry From an Indian Wife," which relates the story of the Northwest Rebellion from the Indian point of view:

O! coward self I hesitate no more;
Go forth, and win the glories of the war.
Go forth, nor bend to greed of white men's hands,
By right, by birth, we Indians own these lands.



Emily Pauline Johnson (1861-1913)
(National Museums of Canada)

The audience was deeply moved and called for more of her writing. The next morning's press spread the word of her triumph and she soon gave full evening readings of her work. It was for this presentation that she wrote what was probably her most famous work—*The Song My Paddle Sings*.

Her first book—*Songs of the Great Dominion*—appeared in 1889. The success of her early recitals was such that she soon embarked on a tour of Canadian cities and then, in 1894, gave several readings in London. The timing was just right for the general tone of her compositions, and she was able to meet most of the English literary world. She was favorably reviewed by most of the critics and arranged for the publication in 1895 of *White Wampum*, a book which received equally warm acceptance.

She was on tour for a large part of the next 15 years, from Vancouver to Halifax and from Boulder, Colorado to Birmingham, England. In 1903 a volume of her poetry, *Canadian Born*, was quickly sold out of its first edition. When she finally retired from the exhausting schedule of public appearances, she settled in Vancouver, British Columbia.

She gathered a collection of *Legends of Vancouver*, published in 1911, which one critic hailed as "an imaginative treatment of Indian folklore . . . the beginning of a new literature." But for the now famous poet it was close to the end. Her final books, *The Shaganappi*, appeared in 1913, followed closely by *Flint and Feathers*. She died of cancer on March 7, 1913 at her home in Vancouver and was buried at Stanley Park in that city. In commemoration of her role in Canadian literature, the government issued a 5¢ postage stamp in 1961 celebrating the centenary of her birth, and featuring her portrait—the first such issue honoring an author to appear on a Canadian postage stamp—and the first Indian so recognized.

Peter Jones (1802-1856)

Kahkewaquonaby or Kahkewagonnaby was an Ojibwa writer who figured prominently in missionary efforts to help his people in the early 19th century. He was born January 1, 1802 at Burlington Heights, on the western end of Lake Ontario, near Hamilton. His father, a government surveyor, was a Welshman named Augustus Jones, and a close friend of Joseph Brant. His mother was Tuhbenahneeguay, the daughter of Missisauga chief Wahbanosay.

Kahkewaquonaby lived "in the Indian way" until he was about 16 years of age, at which time his father had him baptized into the Episcopalian faith at Brantford, where he was given the name Peter. Subsequently, the young man took an active role in the Wesleyan Methodist evangelical services, and in 1827 was sent on a missionary tour throughout western Ontario, even though he was not ordained until 1830, when the Wesleyan Conference made him a deacon. In 1833 he became a full-fledged minister and entered into his lifetime work as a writer of hymnbooks, religious tracts, and preaching to the Missisauga and related people of the Ontario region.

Out of these efforts came several extensive writings, perhaps the most important of which was *The Life and Journals of Kah-ke-wa-quona-by*, published in 1860; and *A History of the Ojebway Indians*, which since its appearance in 1861 has been a major source of information about the life of these people. He married an English woman who bore him four sons; his seventh child, Peter E. Jones, assumed his father's name, and published *The Indian*, a local journal devoted to Indian affairs of the day.

Peter Jones came to be regarded as the ruling chief of the Missisauga, was their chief pastor, and made many visits to New York, London, Toronto, and other large cities in behalf of his people. He worked diligently in the political arena as well as in religious activities, particularly striving to protect the land titles of the Indian. His continual work to the point of exhaustion took its toll and his health finally gave out. He died at Brantford on June 29, 1856. A monument was erected in his memory by the Ojibwa people in 1857.

William Jones (1871-1909)

Mesasiáwa, "Black Eagle," was a member of the Fox tribe who became an outstanding Indian ethnologist. He was born on March 28, 1871 on the Sac-Fox Reservation in Indian Territory. His father was Henry Clay Jones, "Bald Eagle," a Welsh-Fox blacksmith and interpreter; his mother was Sarah Penny, an English woman. In his early years, William was brought up by his grandmother in the Indian tradition. He attended Indian schools in Kansas and Indiana before going East to Hampton Institute in 1889, and then to Phillips Academy in Massachusetts. In 1896 he entered Harvard, where he came under the aegis of Frederic Ward Putnam, the leading anthropologist of the day. Six years later he received the M.A. degree from Columbia University, and in 1904, the Ph.D. degree; both degrees were obtained under the tutelage of Franz Boas, who was deeply interested in the young man, and urged him to continue with his interest in American Indian language study.

During his undergraduate and graduate years, Jones had become engrossed in the culture of his people. In appearance and manner he was a full-blooded Indian and he was able to talk easily with tribal leaders to gain access to many old papers and records. He had a gift for linguistics; his *Fox Texts*, published in 1907, was "the first considerable body of Algonquian lore published in accurate and reliable form in the native tongue, with translation rendering faithfully the style and the contents of the original. [They are] among the best North American texts that have ever been published."

William Jones also wrote many other articles for both scholarly and popular publications. In 1906 he was sent to the Philippine Islands on an ethnological expedition for the Field Museum of Chicago to study some of the native tribes. On March 29, 1909, while in camp along



William Jones (1871-1909)
("The Southern Workman")



White Buffalo Story-Telling Effigy;
Fox
(Museum of the American Indian)

the Cagayan River, on the island of Luzón, he was attacked by headhunters and killed. He had just turned 38.

He was buried in the Manila Municipal Cemetery; in his honor, the town of Jones was named, just south of Echague, near where he died. With his passing America lost one of its most gifted ethnological scholars.

Chief Joseph, The Younger

(ca. 1832–1904)



Chief Joseph (1832–1904)
(*Smithsonian Institution, National Anthropological Archives*)

Hinmaton Yalatkit, “Thunder Rolling in the Heights,” a Nez Percé chief, was an essentially peaceful man who came to be known as one of the greatest Indian military commanders of the 19th century. He was born at the mouth of Joseph Creek, in the Wallowa Valley, Washington, sometime between January and April 1832, the third child of Khap-khaponimi, a Nez Percé woman, and her husband, Tuekakas, a Cayuse man also known as Old Joseph. Baptized Ephraim as a lad, as was common missionary practice, he later took the name Joseph, by which he was known throughout his life. He had two brothers, Ollokot (Frog) and Smuguiskugin or Shugun (Brown) and two sisters, Celia, also known as Sarah, and Elawmonmi.

Joseph was a tall, heavyset man, handsome and dignified in bearing. He became chief around the age of 30 after the death of his father. While courageous, he was not a warrior chief; he relied upon diplomacy and passive resistance in his relations with Whites. Following the establishment of the reservation in 1835, White settlers began to move onto the beautiful fertile land—especially after gold was discovered. Accordingly, a new treaty was signed in 1863 which reduced the reservation to about 550 square miles. The reservation no longer included the land of many of the leaders of the tribe, including Joseph’s father. These leaders refused to sign the treaty and also rejected an amended treaty in 1868. Although the government maintained that the treaties covered all Nez Percé, those who had refused to sign continued to occupy their homeland in the Wallowa Valley in relative peace with their White neighbors. The split between treaty and nontreaty Nez Percé was never reconciled.

Finally, in 1877, under pressure from settlers, squatters, and prospectors, the government decided to take action against Joseph and the rest of the nontreaty Nez Percé. General O. O. Howard met with Joseph and his fellow chiefs in an attempt to reach a peaceful settlement. But negotiations were disrupted because of trouble which broke out between some of the young Nez Percé and a number of Whites, in which casualties were suffered by both groups. Howard was then determined to subdue the tribe and Joseph was forced into a state of war.

In the first major battle, at White Bird Canyon, the federal forces were all but annihilated. The Nez Percé won 18 more battles, but Joseph clearly realized that he had but three ways to end the war: annihilation, surrender, or retreat; he chose the latter. At first he planned

to join the Crow people in Montana, but when they refused to assist him, his goal was to reach Canada—to join Sitting Bull and the Sioux who had fled there in 1876.

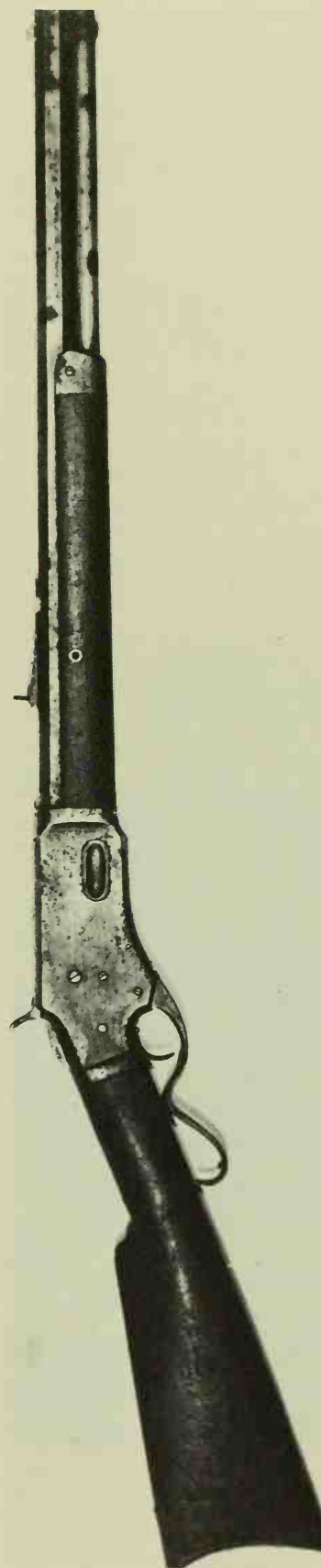
The retreat of Joseph and his people is generally acknowledged as one of the most brilliant in United States military history. They eluded the pursuing troops, often by adroit rearguard actions in which a few sharpshooters were able to hold off a large number of attackers. Their speed and flexibility amazed the Army; they even managed to maintain good relations with the Whites they encountered along the way. Joseph was the undisputed leader, but all chiefs participated in decisions and were free to go their own way. Joseph led about 750 of his people twice over the Rocky Mountains, through Yellowstone Park (it had been established in 1872), and across the Missouri River.

The journey covered four states and over 1500 miles. Less than 40 miles from the Canadian border, at Bear Paws, Montana, the Nez Percé made camp, exhausted and near starvation. Some chiefs advocated moving on into Canada immediately, but most felt that without rest only the strongest could make it. Joseph agreed, unaware that fresh troops under the command of General Nelson Miles were rapidly approaching. They attacked the camp early the next morning on September 30. Amid the fierce fighting Joseph had his men dig in, and they were able to beat off the soldiers and entrench themselves for a long siege; but Joseph clearly realized that defeat was inevitable for his small, weakened band.

On October 5, 1877 he surrendered, saying "I am tired of fighting. Our chiefs are killed . . . It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food. No one knows where they are, perhaps freezing to death. I want time to look for my children and see how many I can find. Maybe I shall find them among the dead. Hear me, my chiefs: I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever."

Although General Miles and Joseph had agreed that the Nez Percé would be returned to the west, the pledge was ignored in Washington. Instead, they were sent to Indian Territory, where in an alien environment, homeless and dispirited, many died or grew weak. Joseph made every appeal possible to get his people to an area that at least resembled their homeland. He went twice to Washington D.C., where he won many supporters, but the leaders of the western states were adamant. They feared that the dissidents would stir up trouble among the peaceful Nez Percé on the reservation. In 1885, however, some of the exiles were sent to the Lapwai Reservation in Idaho, and the others, including Joseph, went to the Colville Reservation in Washington.

Joseph was regarded with high esteem by his enemies as well as his friends. He was about 6'2" tall, strong, with piercing black eyes; he was an excellent orator. True to his pledge, he fought no longer, though he continued working for the betterment of his people and for his dream that they would one day be allowed to return to their beloved Wallowa Valley, where the bones of their ancestors were. In 1897 he went east and met President McKinley, General Miles, and General Howard, and in 1903 he again visited the Capitol, meeting President Roosevelt



Rifle of Chief Joseph
(Museum of the American Indian)

and escorted by Miles. He died on September 21, 1904. His first wife died, and he married two widows. When White authorities demanded that he take only one, he replied, "I fought all through the war for my country and these women. You took away my country; I shall keep my wives."

Charles Journeycake (1817-1894)

Neshapanasumin, or Johnny-cake, a Delaware chief and later a Baptist preacher, was born on December 16, 1817, on the upper Sandusky River in the Delaware settlement of Ohio. His father was Solomon Journeycake, a Delaware chief. His mother Sally was a French-Indian interpreter; her illness caused the young boy to become a Christian and he was baptized in 1833. His religious predisposition and training induced him to remain faithful to this act for the rest of his life.

Young Charles could read and write English and was comfortable living in both Indian and White society. Like many Indian Christians of the day, he was a temperance advocate who influenced many Delaware people to abstain from liquor. He was also a skilled hunter and trapper. The story is told that he agreed to guide a group of Indian men on a beaver-trapping trip if they would worship with him during the journey. They did, and the success of the venture caused several of the men to become members of his Baptist congregation. He also induced John Conner, who became the tribe's principal chief, to attend the church, but Conner was too faithful to the Indian tradition to give up the faith of his ancestors. In 1855 Journeycake became head of the Wolf clan.

In 1861 the United States government chose Journeycake to be one of the Delaware subchiefs—a practice imposed upon the Indians by the Washington authorities at this time. The appointment was favored by almost everyone—as one Indian Agent said, "He is beyond the reach of bribery and would look after and protect the interests of the people, and particularly the industrial and moral interests of the tribe." During this time White settlers were coming into Kansas in increasing numbers and the Delaware decided that it would be best for them to move to Indian Territory. In 1866, Journeycake and six others were selected to represent the tribe in negotiations with the United States. After it was agreed that the Delaware would have a reasonable choice of location in the area, the seven began an inspection tour. They decided to settle in what is now northeastern Oklahoma, on land belonging to the Cherokee.

Washington then arranged a meeting between the two tribes which was attended by Journeycake and his brother Isaac, who was an interpreter. On April 8, 1867 a treaty was signed by the two Indian Nations, whereby the Delaware bought Cherokee land and became a part of the Cherokee Nation, although they still kept their own separate tribal government. The United States' officials reassured the worried



Charles Journeycake (1817-1894)
(*Western History Collections, University of Oklahoma Library*)

Delaware that they would guarantee the satisfaction of both sides in this treaty.

Subsequently, Journeycake and his French-Delaware wife, Jane Sosha, settled down in Nowata County to a life of farming and preaching. He became the principal Delaware representative in dealings with the United States, and from a small house on his farm, each Delaware family was paid its small annuity. In 1883 the Cherokee Council refused to allow the Delaware to share in the proceeds of land sales to White settlers. At this same time, many Delaware were wondering what had happened to the money the government had paid them for their Kansas holdings and for their resettlement among the Cherokee.

Finally, in 1890, Journeycake was empowered by tribal leaders to bring suit against the Cherokee and the United States government to redress these wrongs. In the midst of the long-drawn-out litigation, Journeycake died on January 3, 1894—just ten months before the U. S. Supreme Court upheld his case in a landmark decision that called for the Delaware to be paid their past-due compensation. That same year his wife died; they left eight daughters and two sons. He was buried in the cemetery at Lightning Creek, Indian Territory.

Jumper (ca. 1820–1896)

John Jumper, Hemha Micco, also known as Otee Emathla, “He Makes Sense,” was a Seminole chief who led his people on the Confederate side during the Civil War. He was born in Florida around 1820 and moved with his people to Indian Territory in 1840–1841. As a young man he did not, as far as is known, participate to any great extent in the battles that preceded the Seminole move west. A large, strong man, 6’4” in height, and weighing over 200 pounds, John Jumper was also a man dedicated to peace. When he became chief following the death of Micanopy’s nephew Jim Jumper, John worked for the betterment of his tribe.

A major issue was the unpopular union between the Seminole and the Creek which had been forced upon the Indians by the government when both tribes were resettled in Indian Territory. Finally, in 1856, a treaty was signed in Washington by which the ties between these two tribes were severed and both tribes were given new lands and annuities. Around this same time tensions between the North and South over the slavery issue were near the breaking point. In 1861, the Confederate authorities sent General Albert Pike to negotiate a treaty with Jumper, who was persuaded to raise a small force to join the Southern forces already in Indian Territory.

Since both Creek and Seminole people were more sympathetic to the slave-owning traditions of the South, they naturally sided with the Confederacy. Jumper himself was in command of the Seminole forces at the battle with the Union Indian regiment led by Opothle-yaholo, where Lower Creeks under McIntosh and General Stand Watie’s Cherokees forced the Unionists to retreat to Kansas.



John Jumper (1820–1896)
(Oklahoma Historical Society)

After the Union victory, however, Reconstruction came to the Territory. The Seminole were forced to sell their 2,000,000 acres of land to the government for 15 cents per acre—then had to purchase from the Creek new homelands of 200,000 acres for \$.50 per acre. Jumper and other leaders protested against this and other equally harsh injustices, but only occasionally with success. Throughout most of his life he was a devout Christian, and in 1877, when he resigned as chief of the Southern Seminole, he became pastor of the Spring Baptist Church.

He served in that capacity for several years, but returned to public life in 1881 when he was elected chief of the united Seminole Nation to replace his old Northern rival John Chupco, who had recently died. John Jumper continued to serve in the Baptist church until 1894, just two years before his death.

Kamaiakin (ca. 1800–ca. 1877)

Also Kamiakin, Kamiakan, or Camaekin, meaning “He Won’t Go,” from *ka* “no,” *miah* “to go,” *kamman* “to want”; an important war leader of the Yakima and related Northwestern tribes in the mid-19th century. He was born about 1800 at Ahtanum Creek near Tam-pico, Washington, the son of Kiyiyah (Howling Wolf), a Nez Percé chief, and Kaemoxmith, a Yakima woman. He first came into prominence when he went to Wailatpu in 1839 to request the American missionaries for a teacher; refused because of personal jealousy between two of the Whites there, he turned to Catholic priests in the vicinity—an act which was to have major consequences for the Protestant group. In 1841, he met Captain Charles Wilkes of the U.S. Exploring Expedition, who referred to him in his *Journal* as “Kamaiyah.”

Relations between Indians and Whites in the Washington Territory had long been tense, although active fighting was usually confined to individual clashes. But when surveyors for a railroad route came through in 1853, and reports of the discovery of gold began to attract large numbers of Whites, conflict became inevitable. Most of the gold seekers were rough miners and ruffians far more savage than the Indian landowners, who had already learned of the inroads of White civilization and its cost to the neighboring Nez Percé people. Consequently, when the Superintendent of Indian Affairs, Isaac Stevens, called for a meeting in 1855 to negotiate treaties with the several tribes—a step which many fully realized meant loss of land—the Yakima, Palouse, Cayuse, and Wallawalla found themselves united in their opposition to any such treaty.

Kamaiakin emerged as the strong leader of the people who refused to consider any treaty which would deny the Indians the right to their lands and freedom of travel, but White pressure, combined with indecision on the part of some of the chiefs eventually overcame his resistance, and treaties were forced through. But long before the treaties were ratified or put into effect locally, White settlers and miners began to swarm into the areas that were designated to be surrendered.



Kamaiakin (1800–1877)
(Washington State Historical Society)

In September 1855, A. J. Bolon, a special Indian Agent appointed by Stevens, was murdered by some young Yakima men; troops were immediately dispatched to the scene, since Stevens had been informed that Kamaiaikin and his people were talking of war. Although the chief did not condone the murder of the Agent, he had become thoroughly antagonized by the events of the past year, and when Major Haller appeared with armed men, he led a force of some 500 Yakima warriors against him. Even with the assistance of a howitzer, the troops were not able to overcome the Indians in a two-day battle, and had to retreat to The Dalles.

The victory excited the Indian people who were hostile to Stevens, to all treaty making, and to Whites in general. Many of the tribes combined in an effort to force the White man out of the country. For three years fighting between Indian and White forces took place throughout the area—at one time even Seattle was under attack, saved only by the timely intervention of a naval force then in the harbor. But time was against the Indians; Stevens' reliance upon and condoning of the undisciplined volunteer forces combined with the increasing number of Army troops coming into the region slowly forced the tribes to break into smaller and smaller units. The smaller units were eventually overcome, the leaders hanged, and the people put on reservation lands. In a final, savage 30-day campaign, Colonel George Wright slaughtered Indians indiscriminately throughout the central Washington area, finally putting an end to their resistance on October 5, 1868.

Kamaiaikin himself was the only major Yakima figure to survive the holocaust. He had fled to Kutenai country in British Columbia with his family following the victory of the Whites, and lived there for some time. He eventually returned to his homeland where he lived in obscurity for another ten years. He is described as a tall man, 6'1" in height, proud of bearing, an eloquent speaker with a keen mind, and a strong, dominating personality. He married Salkow, the daughter of Teias, a Yakima chief, and later also took as wives two daughters of a Klikitat leader named Tennaks.

But the White man was not finished with his bitter enemy. Kamaiaikin died at his camp at Rock Lake about 1877 or 1878; some time after his burial at the south end of the Lake, the grave was opened and his head was twisted off his body for public exhibition as a curiosity.

Kénakuk (ca. 1785-1852)

Kénakuk, or Kanakuk, "Putting His Foot Down," also called Pakaka, or Pah-kah-kah, the Kickapoo Prophet, was for many years chief of a peaceful, agricultural, Northern branch of the tribe. Little is known of his early life; he first came into prominence around 1812 as the leader of pacifist, religious Indians who had settled along the Osage River in Illinois. Like many Indian holy men, he had been visited by spirits who gave him a vision in which he saw the secrets of life. Inspired by the same ideas as Tenskwátawa, he taught his people the way of fasting and meditation and carved small wooden sticks which he



Kénakuk Prayer Stick; Kickapoo
(*Museum of the American Indian*)

sold them to support himself. These sticks were engraved with wooden symbols for use in their worship.

For many years the Kickapoo had been wanderers; the men were hunters and the women took care of the children and the homes. Kénakuk taught his followers that the days of the wandering hunter were over and that agriculture was an occupation worthy of the most valiant men. Whether it was coincidence or not, the farming type of life that Kénakuk encouraged fit in with United States government policy of the time, and he was given considerable assistance from Washington in setting up farms. Although the occupation of farming earned the contempt of the Southern Kickapoo and other more traditional Indians, Kénakuk's people soon became a relatively prosperous stable community.

But as White settlers moved into the region, the government wanted all Kickapoos to move out, particularly in view of the excellence of their farms. Ultimately these farms caught the eyes of the land-greedy Whites and a treaty was signed in 1819 ceding all Kickapoo lands in Illinois. It was hard for the people to face the loss of their fertile farms, and Kénakuk delayed his departure, as did other members of the Kickapoo. During the 1820s Kénakuk frequently went to St. Louis to reason with the Indian Agent, William Clark, and explained to him why it was impractical for his people to move. "The Great Spirit . . . has give our nation a piece of land. Why do you want to take it away and give us so much trouble?" he asked.

For a time the Illinois settlers were content to live side by side with the Indians, especially Kénakuk's peaceful Kickapoo. But the Whites continued to covet the fertile acreage next door, and finally in 1832, the Treaty of Castor Hill was signed, exchanging the tribe's Illinois territory for an area in Brown County, Kansas, along the Missouri River. After making the move some years after the treaty was signed, the Kénakuk band of 350 persons rebuilt their homes, living much as they had in Illinois, even though their village was only about a mile away from their old enemies, the warring Kickapoo, headed by Kishko, who was hostile to Kénakuk.

Kénakuk contracted smallpox and died in 1852, just as the problem of squatters on Indian lands was becoming intolerable, and as the government was again demanding that the tribe sacrifice more land. He promised to revive in three days; but when he failed to return to life, his teachings suffered a loss of belief, and without the strong hand of their leader, the band declined and eventually died out. He left one son, John Kénakuk.

Keokuk (ca. 1783-1848)

Nicknamed "The Watchful Fox," from *kio'kaga*, "One Who Moves Warily," he was born at Saukenuk about 1783 (some claim 1788) of an Indian-French father and a Sauk mother near Rock Island, Illinois. Although he held no inherited position, he established his leadership by the persuasiveness of his words and by his heroism as



Keokuk (1783–1848)
(*Smithsonian Institution, National Anthropological Archives*)

a warrior. He was particularly effective on horseback against his people's long-time enemies, the Sioux. In recognition of this he was given the privilege of attending ceremonies mounted on his horse. He was eventually appointed chief of the Sauk and Fox confederacy by the United States government—an awkward role which was never fully accepted by many of the Indians.

Keokuk was ambitious—some say greedy—and worked tirelessly to advance his own interests. The Sauk loyalties were split by the War of 1812. Black Hawk led a faction to the British' side, while Keokuk advocated neutrality. Remaining with the main body of the tribe, Keokuk took advantage of the absence of his hated rival to gain a seat on the Council. When Black Hawk returned, defeated, the rivalry was intensified; Keokuk advocated compliance with most White demands, but Black Hawk staunchly opposed any collaboration.

Earlier in the 19th century, the Sauk chiefs had been manipulated into ceding all of their lands east—and some of the western territory as well—to the federal government. In 1823 Keokuk and Black Hawk agreed that they should make a mutual effort to retain the traditional tribal villages in exchange for ceding additional lands. Keokuk went to Washington to plead the case, but failed. The land was ceded for money and some minor concessions, but the matter of the villages was not resolved. Keokuk was then given a tour through the East, which convinced him of the inevitability of White domination over the Indians, and he returned to his people advocating alliance. Black Hawk was determined to defend the villages and tried to form a union

Tomahawk of Chief Keokuk; Sauk
(*Museum of the American Indian*)



with other tribes in the Northwest Territory to resist further White expansion; but when in 1831 the government put up the villages for sale, Keokuk was able to persuade most of the Sauk people that resistance would be futile.

Months after the agreement was signed, fighting broke out between the Menomini and the Fox. Black Hawk sided with the latter, and decided, under this pretext, to activate the alliance which he had tried to form earlier, thus giving rise to the short-lived Black Hawk War of 1832. But the Indians were badly divided, and were routed by White troops at the Battle of Bad Axe, Wisconsin. Continuing his intrigue during the final peace negotiations at Rock Island, Illinois, Keokuk was able to maneuver his appointment as chief of the Sauk-Fox, and was given administration of the \$20,000 annuity which the government paid for the Sauk lands, and further, his faction was given 40 square miles of territory on the Iowa River. The terms of the treaty so outraged Black Hawk that he whipped off his breechclout and whipped Keokuk across the face to show his contempt for what he felt was a sellout.

While Keokuk was never a popular chief, he did gain some prestige by his success in debating against United States and Sioux representatives over the ownership of lands in Iowa. But the White migration continued west, and in 1845 Keokuk was forced to give up the recently acquired Iowa lands in exchange for a reservation in Kansas. In April 1848, shortly after the Sauk had been removed there, he died near Pomona, Kansas of unknown causes; some say he was murdered by a supporter of Black Hawk. By the time of his death, Keokuk was alienated from Indian and White alike. The Sauk distrusted him because of his willingness to agree to every White wish; the latter no longer found him useful because of his loss of influence among his own people.

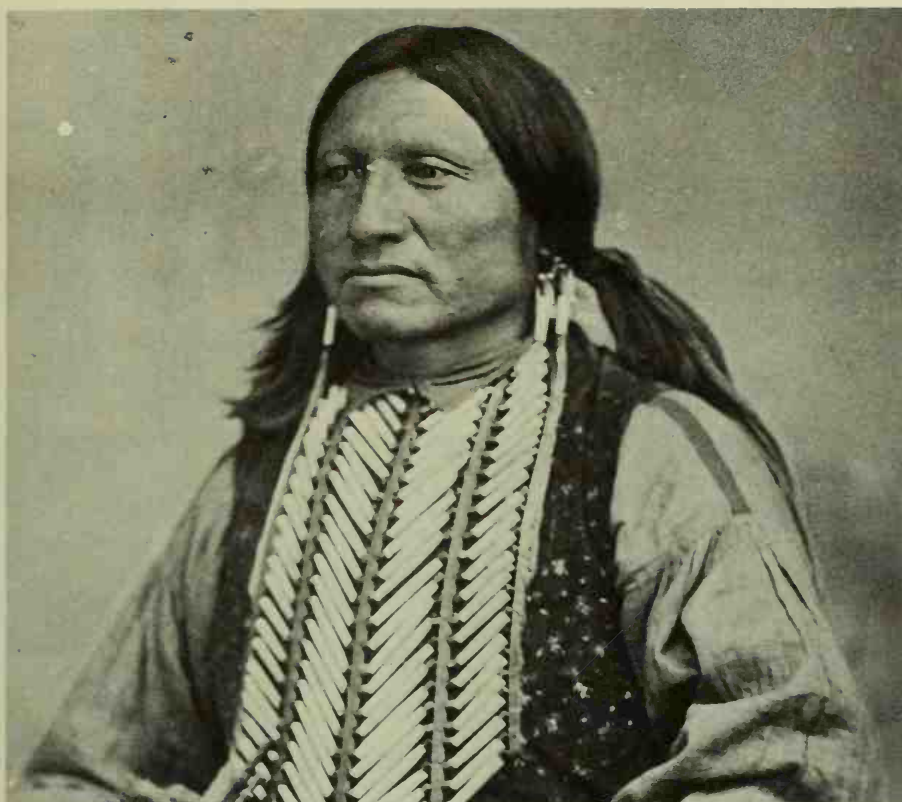
While it is clear that unity between the Sauk and Fox could not have prevented White settlement on their lands, the split between Keokuk and Black Hawk only exacerbated the problem. That Keokuk recognized the inevitable and dealt with it as best he could, although personally benefiting from the situation, does not necessarily lessen his role as a leader who could manipulate a peaceful accommodation which otherwise would have certainly ended in bloodshed.

In 1883 his remains were taken from Kansas to Keokuk, Iowa (which was named for him), and buried in Rand Park. A bronze bust was placed in the Capitol in Washington—indicative of his significance in White land politics, if not in Sauk affection.

He was married twice: to Emma, and later to Hannie, by whom he had one son, Moses Keokuk, who succeeded him as chief.

Kicking Bird (ca. 1835–1875)

Tene-angop'te, "The Kicking Bird," or "Eagle Striking," also known as Watohkonk, "Black Eagle," was a Kiowa chief widely known for his wisdom as a leader and his courage and strength as a warrior. Little is known of his early life; his grandfather was a Crow captive who had been adopted into the tribe. As a leader, Kicking Bird advocated



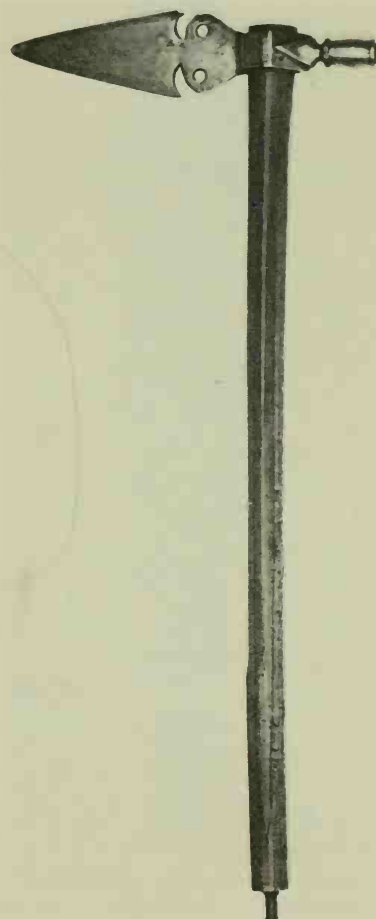
Kicking Bird (1835-1875)
(Oklahoma Historical Society)

peace with the Whites, realizing the ultimate hopelessness of military resistance, and tried to persuade his people to accept what he felt was inevitable. Accordingly, at Wichita, Kansas, he signed the first Kiowa Treaty in 1865; this set up a reservation whose boundaries were subsequently established in the Treaty of Medicine Lodge in 1867.

Kicking Bird and his people did not participate in the militant opposition of many of the Indian people against a move to the reservation, and he was a strong force for peace; yet his friendliness towards the Americans bore little fruit. In 1873 the government failed to keep a promise to free Kiowa chiefs who had been captured earlier. This, together with the theft of Indian horses and cattle by Whites, and the continued encroachment of buffalo hunters on the reservation land, caused many of the tribe to doubt the wisdom of his policies. At one point, taunted by his people for a lack of courage, he proved he had not lost his warrior spirit or ability by leading a victorious war party against a detachment of troops in Texas.

When another Kiowa chief, Lone Wolf, began gathering a force to war against the White buffalo hunters, the decision as to which side to support was difficult and dangerous. Kicking Bird still believed in the ultimate wisdom of peace, however, and was able to persuade more than one-half of the tribe to keep out of the hostilities. He was eventually head chief of all of the Kiowa, and continued a project of improving education among his people. He prevailed upon Thomas C. Battey, the Indian Agent, to open the first school for the tribe; as this work was proceeding, he died suddenly at Cache Creek—his friends say he was poisoned—on May 3, 1875, and was buried at Fort Sill, Oklahoma in the post cemetery. He is known to have had one wife named Guadalupe.

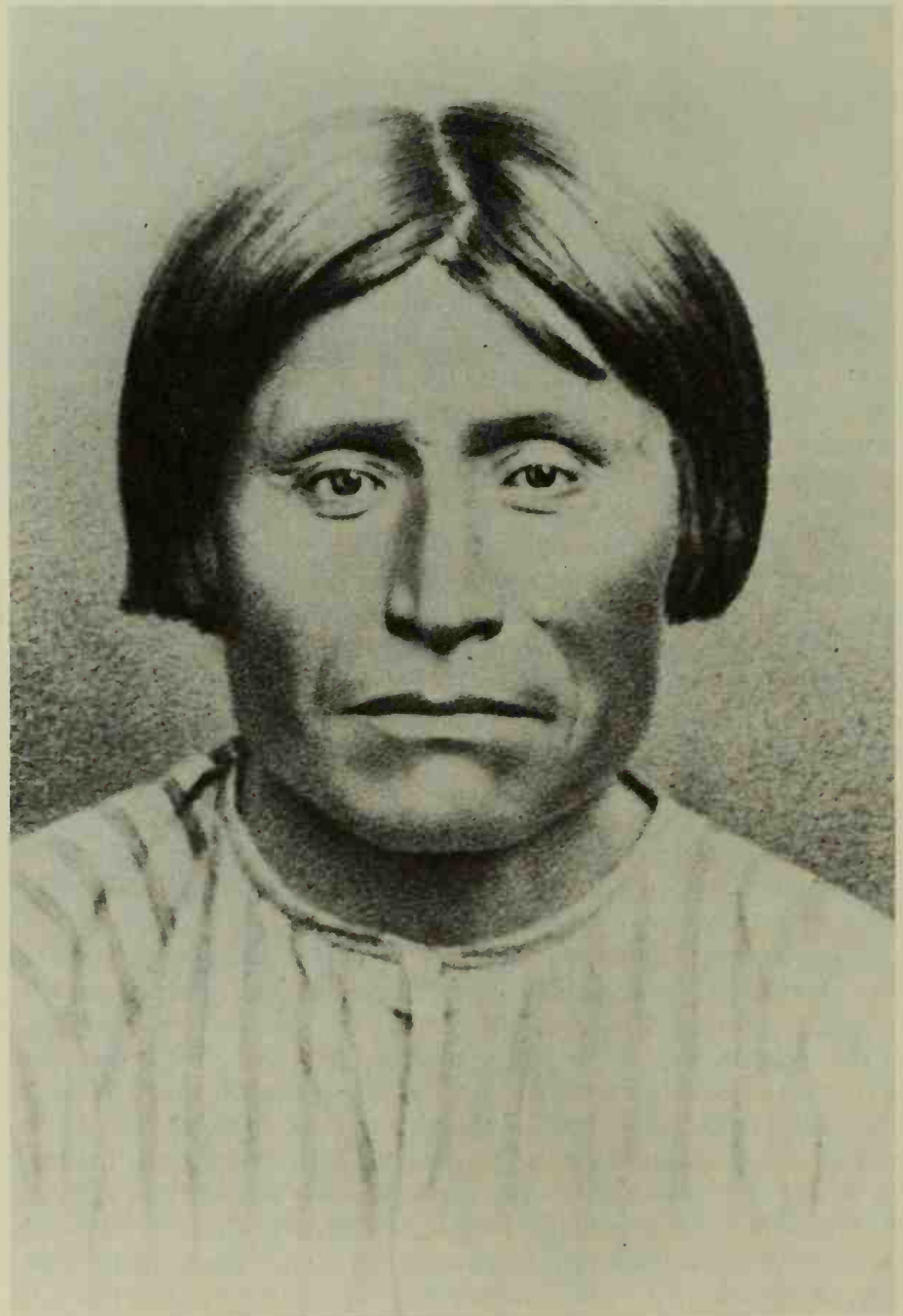
Tomahawk of Kicking Bird; Kiowa
(Museum of the American Indian)



Kintpuash (ca. 1837-1873)

Also spelled Kintpoos, Peintposes, and Keintpoees, from *kintpuas*, "He Has Water Brash [pyrosis]," more commonly known as Captain Jack; one of the major participants in the Modoc War. A full-blood, he was born at Wa'chamshwash Village on Lower Lost River near the California-Oregon border around 1837, the son of a Modoc chief who was killed by Whites in the Ben Wright massacre. Little is known of his life until he was about 25 years of age.

The Modoc tribe had few dealings with the Whites prior to the Gold Rush of 1848-1849. Whereas most California Indians did



Kintpuash (1837-1873)
(Smithsonian Institution, National Anthropological Archives)

not resist the influx of the gold seekers, the more militant Modoc people fought regularly with the White settlers rather than let them take their best lands. Kintpuash, who was inclined towards peace at the time, befriended the settlers at Yreka, California, and often traded there. He got the nickname "Captain Jack" from his habit of wearing a uniform coat decorated with brass buttons which had been given to him by the military.

But the friction increased, resulting in hostilities between the two races, and finally in 1864, Schonchin, the head chief of the Modoc tribe, signed a treaty which agreed to their removal onto a reservation in Oregon. The latter area was already occupied by the Klamath people, and although they were distant cousins of the Modoc, they did not welcome the newcomers. Kintpuash realized that the land was insufficient to support two large treaty provisions, and he led a group back to their native California, where he asked that they be given their own reservation. The United States refused, and the settlers began to demand the removal of the Indians. On November 28, 1872 troops invaded the Modoc camp, forcing Kintpuash to consent to removal. During the confrontation a fight broke out, and when both sides stopped firing, 8 soldiers and 15 Indians were dead. Fearing retaliation, the Modoc band fled into the neighboring Lava Beds, a desolate area where they thought they would be left alone.

But this was not to be. Hooker Jim and some other Modoc warriors camped across the Lost River had been attacked by White settlers; in retreating to the Lava Beds they had killed 12 of their attackers in revenge for their own losses. Everyone assumed that the Whites would pursue them; accordingly, they prepared for an attack. On January 13 the troops moved into the vast, almost inaccessible volcanic area. Initially, Kintpuash wanted to surrender, realizing that the government would eventually win, but he was outvoted by Hooker Jim, Schonchin John, and their followers—all of whom comprised the most militant division of the Modoc group.

On February 28, Kintpuash's cousin Winema, who had married a settler named Frank Riddle, arrived with her husband and three Whites on a peace mission. When Kintpuash agreed to a conference with government authorities, he was called a coward by Hooker Jim and Schonchin John. They insisted that he prove his mettle by killing General Edward S. Canby, the head of the United States delegation. Reluctantly, Kintpuash agreed to kill him if Canby did not agree to giving them amnesty and land in their rightful home in California. At the fateful meeting Kintpuash drew a pistol and shot Canby. In the confusion another peace commissioner, Reverend Eleazer Thomas was also killed and the Indian Superintendent Albert Meacham was badly wounded. Winema and her husband escaped with the other members of the party.

The government quickly brought in heavier weapons and more troops. Initially, the Indians' knowledge of the terrain worked in their favor, but as the Modoc situation became more untenable, many surrendered. Hooker Jim even offered to bring in his chief in exchange for amnesty. "You intend to buy your liberty and freedom by running me to earth . . . you realize life is sweet, but you did not think so when



Painted Wooden Bow; Modoc
(Museum of the American Indian)

you forced me to promise that I would kill that man, Canby . . .” charged Kintpuash. It was not until the Modoc quarreled among themselves, split up, and left the protection of the Lava Beds that they were finally overcome. Kintpuash was forced to surrender in late May, and after a military trial in which Hooker Jim testified for the prosecution, Kintpuash, Schonchin John, Boston Charley, and Black Jim were hanged on October 3, 1873. Kintpuash is known to have had two wives; one named Lizzie, and one whose name is not recorded.

In an action aggravated by Indian betraying Indian, White prejudice, greed for land and a sensation-seeking press, the Army employed over 1000 soldiers to conquer a Modoc force which never numbered more than 53 warriors. During the nine-month campaign, the Army lost 7 officers, 39 soldiers, 2 scouts, and 16 civilians, while the Modoc force suffered 7 men and 11 women killed. The cost in Army humiliation and public money was hardly offset by the capture and transportation to Indian Territory of 153 Modoc Indians. Out of this brief and all-too-bloody encounter, no one emerged with glory. Perhaps the only direct profit was a melodrama entitled *Captain Jack*, which appeared on the stage for a brief time in 1873, in a last attempt to capitalize upon the tragedy.

Hosteen Klah (1867-1937)

Klah, “Left Handed,” was a Navajo medicine man, sand painter, and weaver who was responsible for several innovations in opening up Navajo religious practices to permanent record. He was born at Bear Mountain, near Fort Wingate, New Mexico in late October 1867. His father was Hoskay Nolyae; his mother was Ahson Tsosie of the Tsithahni clan. He was born just before the Navajo were allowed to leave the misery of the Bosque Redondo concentration center for the return to their homeland in New Mexico. As a child he was named Ahway Eskay, the usual term for a youngster before puberty.

One of the most formative experiences of his early life occurred while he was living with an uncle. He was severely injured when the pony he was riding fell into an arroyo, and for many months the young lad was on crutches. His uncle was a medicine man, and to help the boy’s recovery, performed the Wind Chant over his body. Following this five-day ritual, the Fire Ceremony was held. The impressionable boy was thrilled by these ancient ceremonies and he began to learn all he could from the knowledgeable older religious leaders.

At about this same time he was found to be a hermaphrodite. In some warrior cultures this would have earned him contempt, but the Navajo honored him for combining the best qualities of both sexes. In the early 1890s the New Mexico exhibit at the World’s Columbian Exposition in Chicago was looking for a male weaver. Klah had already had a modest amount of experience as a weaver, contrary to usual Navajo practice where women do the weaving, and he was able to secure the position. He worked hard at the craft and eventually became one of the tribe’s outstanding craftsmen. He wove his first complete rug in 1892-1893.

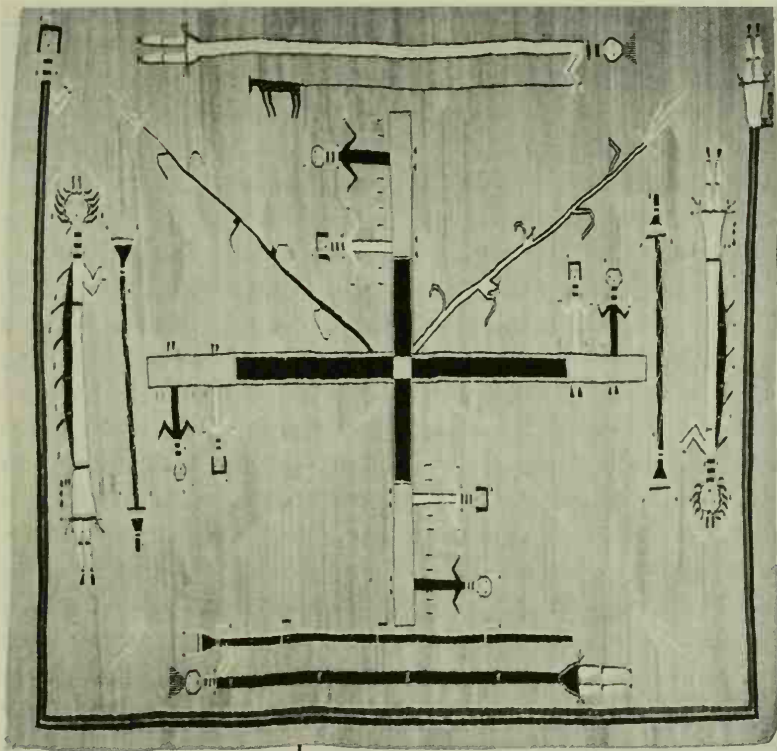


Hosteen Klah (1867-1937)
(Wheelwright Museum)

He continued studying with medicine men to improve his spiritual education and was able to provide invaluable data to Dr. Washington Matthews for *The Night Chant*, a classic in the field of American Indian ceremonial practices. This relationship may have increased Klah's fascination with the *Yeibichai* ritual, for he concentrated on the sequences of the ceremony for well over a quarter of a century. In 1917 he became a full-fledged medicine man and performed his first Night Chant, a nine-day religious ceremony held for curing purposes.

The unique art of creating designs with finely ground earth, commonly known as "sand painting," plays an important role in the *Yeibichai* ritual. The many materials used provide the colorful pigments for these highly ritualized designs, which are by nature impermanent and traditionally scattered outside the *hogán* following the completion of the ceremony. As one method of making a permanent record, he began to experiment with figurative designs, and was able to master the difficult technique of figure weaving. In 1916 he completed his first *Yei*-dancer rug. By 1919 he had developed his skills to a point where he was able to undertake actual reproductions of dry-sand ritual designs; that same year, he wove a "Whirling Logs" rug which has become a famous example of the art. Although many conservative Navajo deplored his weaving as sacreligious, there were no dire consequences, contrary to their forewarnings; and over the next 18 years he wove 25 permanent records of these motifs which were centuries old. He trained two of his nieces in the same art and between them another 25 textiles were produced.

His work with Franc J. Newcomb and Dr. Gladys Reichard of Columbia University was important in further establishing a body



Sand Painting Blanket Woven by
Hosteen Klah; Navajo
(Wheelwright Museum)

of permanent record. His efforts have been memorialized in the Wheelwright Museum in Santa Fe, New Mexico, founded by Mary Cabot Wheelwright, a long-time friend. He died at the age of 70 on February 27, 1937 and was eventually buried on the Museum grounds. A thoroughly tradition-minded Navajo, he was successful in enlightening the outside world to the dignity, beauty, and vitality of Navajo ritual art.

John Konkapot (ca. 1700–ca. 1775)

Konkapot was a Mahican chief who was a major force in the conversion of a large number of his people to Christianity in the early 18th century. In 1724 he was among the signers of a treaty ceding to the colonial authorities the land in the Housatonic River Valley in what is today western Massachusetts. The settlers promptly moved in, eventually forcing the Indian people out of their home village of Westenhuck, where the Mahican council fire (in effect, the capitol of the tribe) had been located since around 1664. Although this was a traumatic move, it did not result in uprisings as had similar invasions by Whites elsewhere.

Little is known of the early life of Konkapot. He was given the name "Captain" by Governor Belcher of Connecticut in 1634, by which time he had come into historical prominence and was known as Captain Konkapot (later Captain John) from that time on. The Indians invited the Moravian missionaries to move into their town, where Konkapot was converted to Christianity and baptized under the name John. Meanwhile, John Sergeant had founded the town of Stockbridge, New York in 1836, as a model community for dispossessed Indians. The colonial government had set this land aside for the exclusive use of the Mahican tribe, and the Indians left Westenhuck, moving to Stockbridge where they took the name "Stockbridge Indians" by which they were commonly known from then on. One segment of the group moved farther west to join the Christian Indians in Pennsylvania.

Around 1774, John Konkapot became chief of the Stockbridge and his people increasingly joined the Christian faith. With the help of Jonathan Edwards, who taught at Stockbridge from 1750 to 1757, the Stockbridge Indians became introduced to the White man's culture. Konkapot became the recognized spokesman for the Mahican and related Housatonic tribes, and figures prominently in the history of the Connecticut–New York area. All during the French and Indian Wars the Stockbridge people remained on the side of the English, despite the occasional attack they suffered from other tribes and the slow attrition of their land.

His leadership was respected by both groups in the New England region, and he protected his people to the best of his ability, often standing between them and the avaricious settlers who were steadily increasing in the Valley area. He died around 1775 on the eve of the American Revolution as the patriarch of the Stockbridge community. His death saved him from the experience of being forced to leave the reserved area, a fate which befell his people shortly afterward.

The LaFlesche Family

One of the more unusual American Indian families was that sired by Inshitamaza (also Estamaza), Iron Eye, more commonly known as Joseph LaFlesche. He was the son of a French fur trader and Waoowinchtcha, an Osage woman. He was chosen by Big Elk to succeed him and became the last of the Omaha chiefs.

Joseph believed that the White man had come to stay, and that only realistic course for Indians was to adjust to this fact, however, unfortunate. Accordingly, while teaching his children to know and respect traditional life, he raised them in the White fashion. Following Omaha custom, he had several wives: Mary Gale, Hinnuaganun "The One Woman," a part Iowa woman, was the mother of five children, including Rosalie, a businesswoman; Susan, a physician; Mary, a teacher; and Susette, a worker for Indian rights. The second wife, Tainne (Elizabeth Esau), bore him five children, four who stayed on the reservation, and Francis, who became an outstanding anthropologist.

The three best known children follow in chronological order.

Susette LaFlesche (1854-1903)

Inshtatheumba (also Inshta Theaumba), "Bright Eyes," called familiarly "Yosette," was born on the Omaha reservation in Nebraska around 1854 and attended the Omaha Presbyterian Mission School; she was then sent to the Elizabeth (New Jersey) Institute for Young Ladies. After graduation, she taught in the reservation school, during which time she became increasingly involved in Indian affairs. In 1877 the government gave the Sioux all Ponca lands in Dakota and Nebraska and moved the Ponca by force to Indian Territory. About one-fourth of the Ponca people died in this new and unfertile land and in 1879 Chief Standing Bear and a group of his people set out on the journey back to their homeland. When the military arrested them, a local newspaperman, Thomas H. Tibbles, of the *Omaha Herald* publicized the tragedy and at a landmark trial, the Poncas were given their freedom.

Susette and her father had been very active in their support of the Ponca and when Standing Bear and Tibbles went east to plead their case, she and her brother Francis went along as interpreters. The contingent received tremendous popular support, especially in Boston, where an Indian Citizenship Committee was formed. In 1881 Susette delivered a paper before the Association for the Advancement of Women on "The Position, Occupation, and Culture of Indian Women." She also edited *Ploughed Under; the Story of an Indian Chief*, by Standing Bear. These several efforts put her in close daily relationship with Tibbles, and that same year they were married.

Susette and her husband made several tours of the United States and England to lecture on Indian rights and White wrongs. She was a remarkable speaker, presenting her arguments with clarity, force,



Susette LaFlesche (1854-1903)
(Smithsonian Institution, National Anthropological Archives)

and dignity, and made a strong impression on her audience. They both appeared before Congressional committees that were at that time trying to deal with the Indian issue, and played a major role in achieving a fair hearing for Indian needs. They were both in favor of education and assimilation into the American mainstream, but not at the price of ignoring the Indian desire to retain some of their traditional cultural values. During the 1890s the couple lived in Washington, D.C., where they continued to lecture and write, and then returned to Lincoln, Nebraska.

Susette continued to lecture and write until her health began to fail. She died at the age of 49 on May 26, 1903 in Lincoln, Nebraska, just one year before Thomas Tibbles ran for Vice-President of the United States on the Populist ticket. She was buried at Bancroft, Nebraska. The couple had no children.

Francis LaFlesche (1857-1932)



Francis LaFlesche (1857-1932)
(Nebraska State Historical Society)

An anthropologist and writer, Francis lived in two worlds as a boy. Named Zhogaxe, "Woodworker," from *zho*, "wood," *gaxe*, "one who works," he was born in Omaha, Nebraska on December 25, 1857, the son of Iron Eye and Tainne. He attended the Presbyterian Mission School in Bellevue, Nebraska, learning the White man's language and ways. But back on the reservation, his father taught him to know and respect the traditional Indian culture. The boy participated in tribal dances and ceremonies, and in some of the last buffalo hunts on the Great Plains. He wrote vividly of this experience in *The Middle Five: Indian Boys at School*, published in 1900, which became a minor classic about the life and problems of adjustment of Indian pupils in White schools.

In 1881, Alice C. Fletcher, a noted anthropologist of the day, began her study of the Omaha Indians. Francis became her interpreter, and in time, her collaborator, and for the next 25 years the two worked at compiling one of the most thorough studies of an Indian tribe ever made. Most of the research was done by Francis; the organizing and writing was done by Alice. Coincidental to this study, Francis joined the staff of the U.S. Senate Committee on Indian Affairs, in Washington, as interpreter and advisor. Living in Washington, he also attended the National University School of Law, graduating with the degrees of Bachelor of Jurisprudence and Master of Laws.

In 1910, he joined the Bureau of American Ethnology, at which post he remained until his retirement in 1930. During this period he completed the second part of his lifework—the monumental study of the rituals and ceremonies of the Osage tribe. He also worked on language studies, publishing an *Osage Dictionary* in 1932. He was deeply interested in music, working with Alice Fletcher on *A Study of Omaha Music*, published in 1893, and on his own created an opera *Da-o-ma* in 1912, although it was never performed. Later he collaborated with Charles Wakefield Cadman, whose famous composition *From the Land of the Sky-Blue Water* was based upon Omaha themes introduced to him by LaFlesche.

All of this work was characterized by careful attention to detail and sensitive appreciation for the Indian heritage which was such an important part of his life. And although this achievement brought professional acclaim—he was awarded an honorary LLD by the University of Nebraska in 1926—he remained a modest, kindly person.

In his social life Francis was less successful. He married Alice Mitchell, an Omaha girl, but divorced her shortly after the birth of a child which he regarded as not his own, and later married Rosa Bourassa, a part Chippewa woman. They separated following a brief time together and he never married again. He died at the age of 75 near Macy, Nebraska on September 5, 1932, back home on his beloved reservation lands.

Susan LaFlesche (1865–1915)

The youngest of the three most famous LaFlesche children, Susan was born in Omaha, Nebraska on June 17, 1865. She followed her sister's path at the Elizabeth Institute for Young Ladies and then graduated in 1886 from Hampton Institute. But she undertook a quite different career by entering the Women's Medical College of Pennsylvania, where she graduated in 1889, becoming the first female Indian physician. For the next five years she was the government physician to the Omaha, traveling around the reservation on horseback. In 1894 she married Henri Picotte, who was half Sioux and half French, and moved to Bancroft, Nebraska, where her practice included both Indian and White patients. They had two boys, Caryl and Pierre; her husband died in 1905.

In 1905, Susan acted upon her strong religious interest, and became a missionary, working with the Omaha Blackbird Hills Presbyterian Church. She moved to the town of Walthill soon after its founding in 1906 and quickly became one of its leading citizens. She headed a delegation to Washington to fight for a prohibition on the sale of liquor, arguing successfully that such a proscription should be written into every deed of sale of Omaha property.

But her health was failing, and she became deaf; by the time of her premature death at the age of 50, on September 18, 1916, she had treated almost every member of the Omaha tribe. She died in the hospital at Walthill which she had founded, and in her honor it was renamed for her. She was buried at Bancroft, Nebraska.



Susan LaFlesche (1865–1915)
(*Smithsonian Institution, National Anthropological Archives*)

Roberta Campbell Lawson (1878–1940)

Roberta Lawson was a part Delaware–part White woman who became a leader in many spheres of activity in Indian Territory and a social figure following Oklahoma statehood. She was born at Alluwe,



Roberta Campbell Lawson (1878-1940)
(Oklahoma Historical Society)

Indian Territory, on October 31, 1878. Her father was J. E. Campbell, a White rancher who had emigrated from Virginia; her mother Emmaline, was the daughter of Delaware chief Journeycake. Roberta was first educated at home and then left home to attend Hardin College near Independence, Missouri.

In 1901 she married Eugene Lawson, a banker, who later became involved in the Lawson Petroleum Company, the success of which allowed her certain financial independence and the opportunity to participate actively in many civic and educational enterprises. She served as trustee in many Oklahoma organizations, notably the Oklahoma Historical Society, the Tulsa University, and the Oklahoma College for Women. In 1931, she took upon herself the responsibility of administering drought relief funds for the state. She was especially active in the women's club movement; these clubs provided one of the few avenues open to women who were interested in public life—and in many states proved a potent force for social and political change.

Roberta Lawson was president of the Oklahoma State Federation of Women's Clubs from 1917 to 1919 and of the General Federation of Women's Clubs from 1935 to 1938.

Her several personal interests included the improvement of a woman's role in politics; a concern for the better education of future civil servants, much as West Point trained young men for the Army; and education for Indian people in the state. She died of leukemia at Nowata, Oklahoma on December 31, 1940, at the age of 62, leaving one son Edward. Throughout much of her life she had been an active collector of Indian art and books on Indian culture. At her death, these were bequeathed to Philbrook Art Center in Tulsa, Oklahoma, where they today form the Roberta Campbell Lawson Collection.



Lawyer (1795-1876)
(Washington State Historical Society)

Lawyer (ca. 1795-1876)

Hallalhotsoot, or Hollolsotetote, from Salish "The Talker," was a major leader of the Nez Percé from 1858 until 1871, at the time the Whites were attempting to confine the tribe to a reservation. As with most Nez Percé people, he was friendly to the early White explorers and settlers who came into the Pacific Northwest. As a young man, he was often a guide to such parties, and he first comes into mention when he was wounded in a fight with the Blackfoot at Pierre's Hole in Idaho, on August 7, 1832.

He was an intelligent man and a persuasive speaker, and when someone referred to him as "The Lawyer," following an especially moving speech, the name fit so well that he retained it for the rest of his life. He heard Spokane Garry preach, and out of curiosity welcomed the missionaries into the Nez Percé region. Since he had already learned some English through his earlier contacts with White explorers, he was at first the interpreter and then instructor to the missionaries in both the

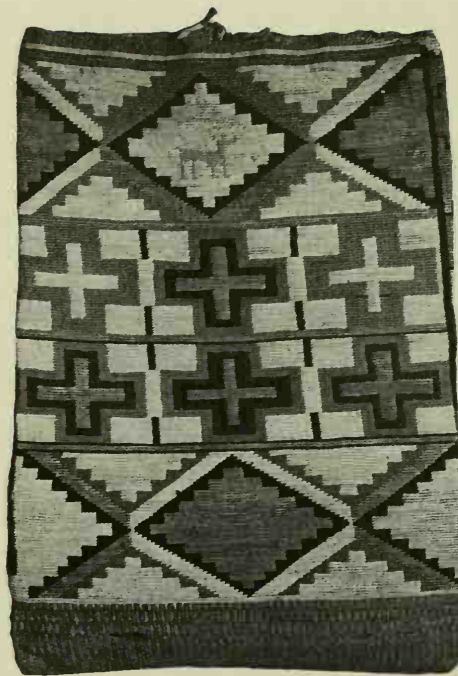
Nez Percé and Flathead languages. Although he was sympathetic to their message, at this stage of his life he did not become a Christian.

In 1855 there was a great gathering of the tribes at Walla Walla to talk peace and settle reservation boundary problems with the United States negotiators. The old chief, named Ellis, had just died from smallpox, and because of divided feelings within the tribe, the Indians asked Superintendent of Indian Affairs Henry A. G. Lee to name a new chief. He selected a man named Richard, whom he felt would be most malleable to White interests, but Richard died shortly after he was selected as the new chief. He was succeeded by Lawyer, a far more able leader; he and Chief Joseph lead the Nez Percé at the negotiations, and Lawyer was the only chief to eventually sign his name in writing, rather than with the usual X.

His ability to read and write was notable again when in later negotiations, the Indians persisted in their efforts to force the commissioners to recognize the fact that the government had completely failed to honor the terms of the previous treaty. Following a rereading of the treaty by Commissioner Hale, and his attempts to gloss over some of the more glaring discrepancies, Lawyer pulled out a small notebook from his pocket, and proceeded to read some of his notes which he had made during the original council eight years before. His words, quoting the White negotiator's professions of law, permanence and truth, completely silenced the discomfited Hale, who abruptly adjourned the session.

The treaty was signed, essentially, because of many of the Treaty Chiefs (as those chiefs were named who agreed to the pact) lived on lands which would not be affected by its terms. Indeed, when word came to him that a group of hostile Cayuse warriors planned to kill some of the Whites, Lawyer moved his tent next to the tent of the latter, effectively quelling the plot. But in 1861, gold was discovered in the Northwest, and a flood of settlers poured into the area in such numbers that within the year Nez Percé culture was completely overwhelmed by the newcomers, and never wholly recovered. In 1863, after the settlers had continuously violated the reservation boundaries and the Whites refused to take any effective action—other than to dispatch a new United States commission to force the further diminishing of those boundaries—many of the Nez Percé, including Joseph, lost their patience.

Lawyer, now a Christian and still disposed to have faith in the Whites, also protested against the unfair treatment of his tribe, and finally went to Washington in 1868 to negotiate a new agreement. Although the words on paper seemed to guarantee the Nez Percé people an honorable arrangement, as with so many prior compacts, the actions of the authorities were essentially unchanged. However, by this time the chief had fallen into disrepute with his people, due in no small part to his support of the Whites and the continued role he played as middleman during many confrontations. In 1871 he was forced to relinquish his leadership, and he died at his home on January 3, 1876, just a year before the Nez Percé tribe set out on its history-making flight under the leadership of Chief Joseph and Looking Glass.



Typical Cornhusk "Sally Bag"; Nez Percé
(Museum of the American Indian)

Leatherlips (ca. 1732-1810)

The origin for the name Leatherlips is not known; his Huron name is recorded as Shateyaronyah (or Shateiarõnhia) "Two Equal Clouds." He was a Wyandot chief of the Sandusky band and was a signer of the Treaty of Greenville, Ohio in 1795. His birthdate is not known, although he was said to be 63 years of age at the time of the Treaty signing.

Leatherlips was always friendly to the Whites, although he was aware of the danger to his people from their increasing settlement of the Ohio region. He was noted throughout the area as having a remarkable character and personality; apparently his outstanding qualities—and perhaps more importantly, his strong friendship for the Americans and his influence among them—aroused the jealousy or hostility of Tecumseh (some say Tenskwatawa), for it is alleged that he was responsible for the plot to remove the Wyandot chief.

Whatever the origin, it seems clear that Leatherlips was charged with practicing witchcraft—an accusation which, in those days, was tantamount to subjecting the victim to a sentence of death. In this accusation, Tecumseh seems certainly to have assented, and was able to secure the nomination of another Huron, named Roundhead, as the executioner.

The sentence was handed to Leatherlips by his own brother in the form of an inscribed birchbark token bearing the design of a tomahawk. The chief made no effort to resist, nor to escape; the site of the execution was near his home north of Columbus, on the Scioto River. He was executed on June 1, 1810, in front of several witnesses, including some Whites—one of them a justice of the peace who tried to save him without success. After he sang his death song, the old man knelt in front of his executioner, who then killed him by a blow of his war club. The calm manner in which Leatherlips met his fate impressed the Whites and many accounts of the episode were published in the journals of the time. In 1888 a memorial was erected on the spot by The Wyandot Club of Columbus.

Little Crow (ca. 1820-1863)

Taheton Wakawa Mini, "Crow Hunts Walking," or Tahatan Wakuwa Mini, "Hawk That Hunts Walking"; also Tahetan Wakan Mani, "Sacred Pigeon-Hawk Which Comes Walking," a Mdewakanton Sioux leader who was a major figure in the uprising at New Ulm, Minnesota in 1862. His name is recorded in many forms; another common title is Taoyateduta (or Taoyatechata), "His Red People." The term Little Crow seems to derive from a Chippewa appellation referring to a dried crow skin charm which he regularly wore as a talisman; from this the French called him *Le Petit Corbeau*.

Little Crow was born around 1820 at the Kapoosia Village near south St. Paul, Minnesota. His mother was the daughter of a chief of

the Leaf Dweller clan and his father was Cetanwakuwa, "Charging Hawk." Other accounts give his mother as Minneokadawin, "Empties Into Water," and his father as Wakoyantanke, "Big Thunder." Little Crow had two brothers who, in his youth, became jealous of him, and on May 10, 1846, tried to assassinate him. The shot broke both of his arms and the Agency surgeon advised amputation. He refused to suffer such a loss and was able to save his hands, although they were badly injured and he never had full use of them for the rest of his life.

Little Crow had six wives during his life, two of whom were "political," in the sense that they were taken by him to firm up relationships with neighboring tribes or bands. He had at least 22 children by these marriages. Physically, he is described as tall, deliberate in manner, and possessed of a powerful, dominating personality, yet one who changed his mind frequently.

He seems never to have been very friendly to the Whites, although he used them to suit his purposes from time to time. In 1846 he requested that the Indian Agent at Fort Snelling send a missionary to remove the scourge of liquor, in response to which Reverend Thomas S. Williamson was sent to the tribe. He was a signer of the Treaty of Mendota on August 5, 1851, which ceded most of the Sioux territory in Minnesota. In spite of this earlier indication of agreement, Little Crow used every occasion to argue against yielding Indian lands, and supported resistance against the settlers who sought to occupy the area. He was retained by the Agency authorities to hunt down Inkpaduta after the massacre at Okoboji and Spirit Lake in 1856-1857. He took a force of 106 warriors with him, and caught up with Inkpaduta in late July 1857; three of the major warriors were killed, although Inkpaduta himself escaped. Little Crow returned, feeling that he had carried out his commission but Major Cullen, the Superintendent of Indian Affairs, failed to follow up on this escape, which in essence allowed Inkpaduta to remain unpunished for the murders. Many critics cite this failure as the direct cause of the later outbreak by Little Crow at New Ulm, since the Indians interpreted the reaction as one of weakness on the part of the White man.

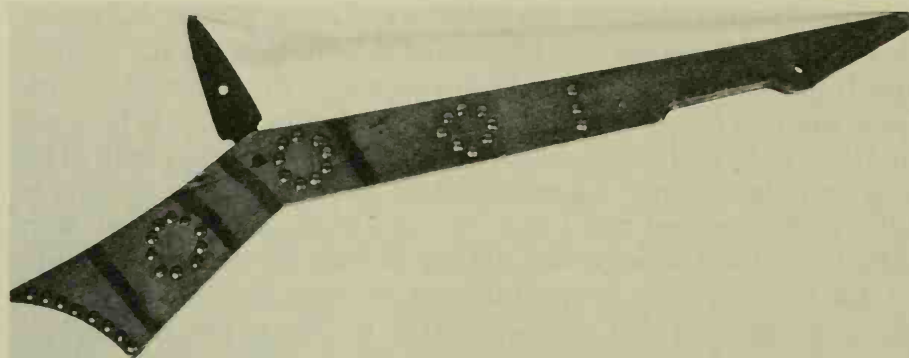
The people of Kapoosia had been moved some years earlier to a reservation set aside for them on the Upper Minnesota River. They had lived there in relative peace until the outbreak on August 18, 1862, at which time Little Crow led a large force in an attack on Fort Ridgely on August 20-22. Although the attack was unsuccessful and he was wounded, the Indians roamed throughout the region, attacking settlements and settlers without mercy, culminating finally in a bloody raid on the frontier town of New Ulm. In all, over 1000 Whites were killed during the brief outbreak, which was subsequently brought to an end by a victory of the Army forces at Wood Lake on September 23, 1862, under General Henry Sibley.

Little Crow fled into the forest with several hundred warriors; some were captured, but a military party of over 6000 soldiers failed to find the main party, and Little Crow fled into Canada with about 250 men. They later returned to Minnesota, attacking isolated settlers, and killing some 40 more, venturing as far as within sight of St. Paul. Thirty-two of the Indians who were captured were executed



Little Crow (1820-1863)
(State Historical Society of Wisconsin)

Gunstock Warclub with Iron Blade;
Sioux
(*Museum of the American Indian*)



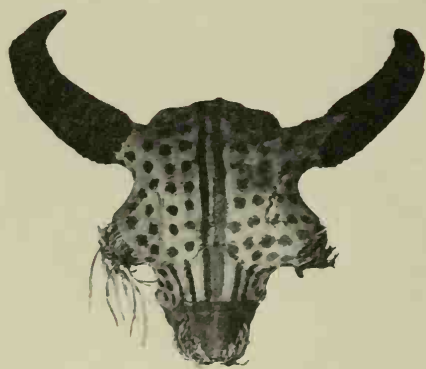
in a mass hanging, but the fear of further attack overshadowed the settlements for many years afterwards.

Little Crow and his son, while foraging for food in the forest near St. Paul, were encountered by surprise by a settler named Nathan Lampson and his son Chauncey. In the brief encounter, Little Crow was killed on July 3, 1873, near Hutchison, Minnesota. The son, Woinapa, was wounded but escaped. The body of the Sioux was brought back to town and thrown on the garbage dump of the local slaughterhouse, as a token of the hatred which the settlers felt towards him. Later, the skeleton was placed on public exhibit by the Minnesota Historical Society; but in 1971, the remains were turned over to the descendants of the chief for burial in the Santee Sioux cemetery, near Flandreau, South Dakota. The repercussions of the New Ulm attacks culminated in the complete removal of the Sioux from Minnesota.

Little Raven (ca. 1817-1889)

Hosa, meaning "Young Crow," was the most articulate and successful spokesman of the Arapaho tribe for peace with neighboring tribes and with the incoming Whites. He was born on the Platte River in central Nebraska about 1817, the son of the hereditary chief of the tribe. Little Raven became chief when his father died in 1855. A born leader, admired for his intelligence, oratorical skill, and impressive appearance, he guided his people through one of the most difficult periods of their history.

In 1861 he signed the Treaty of Fort Wise, Colorado, but shortly afterwards became disillusioned with the failure of the White men to keep their promises, and he joined with the Cheyenne war parties as the leader of the Southern Arapaho on the Kansas border. The odds against the Indian forces were too great, however, and he was one of the nine signers of the Treaty of Medicine Lodge, Kansas on October 28, 1867, by which the Arapaho and others agreed to move to reservations. That Little Raven was not an ignorant signer, however, is indicated by a comment he made two years earlier, at the Little Arkansas River: "Boone came out and got them [the Indians] to sign a paper, but they did not know what it meant. The Cheyennes signed it first, then I; but we did not know what it was. That is why I want an interpreter, so that I can know what I sign." He continued to follow this practice



Painted Sun Dance Buffalo Skull;
Arapaho
(*Museum of the American Indian*)

in all his future signings, although it proved of little help in the face of White determination to separate the Indian from his land.

Many of the Plains tribes, especially the younger warriors, grew restless at confinement on the reservations. They longed for the old days of buffalo hunting and freedom to raid on the open prairies. Skirmishes and battles became common as they stole away from the agencies from time to time. Little Raven was able to keep most of his warriors away from the soldiers' guns, but recognized the ever-present danger. In 1871 he was one of a number of Indian leaders who visited the Eastern cities. He told an enraptured audience at Cooper Union in New York City: "I have been waiting many years for Washington to give us our rights. The government sent agents and soldiers out there to us, and both have driven us from our lands. We do not want to fight [but] the White man has taken away everything."

When Little Raven returned west, he told his people that the White Father in Washington would take care of them all, would raise their corn and feed their livestock, and tend the sick. He stayed at peace during the Kiowa-Cheyenne wars of 1874-1875, secure in the knowledge that he had met with the Principal Chief of the Whites; he himself had been to the mint where the great presses printed more than enough money for all of the needs of his tribe. When the Indian Agent protested that there simply was not enough money to do all of the things he claimed, he simply laughed at such ignorance.

The days of warfare were over for him, and he lived out the rest of his days peacefully. He died at Cantonment, in Indian Territory, in 1889 at the age of 72, fulfilling a reputation of having maintained leadership of the progressive group of the Southern Arapaho for over 20 years. He was succeeded by Nawat, "Left Handed Man."

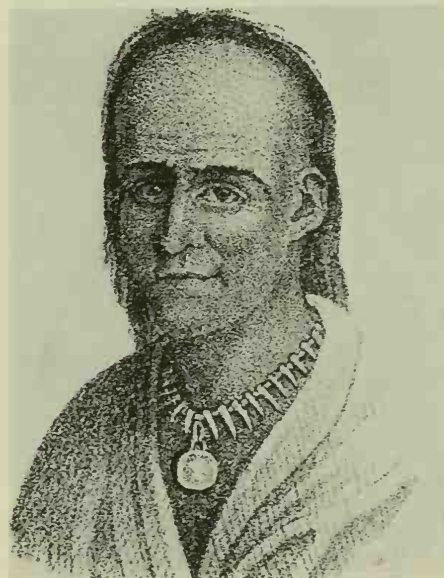


Little Raven (1817-1889)
(*Museum of the American Indian*)

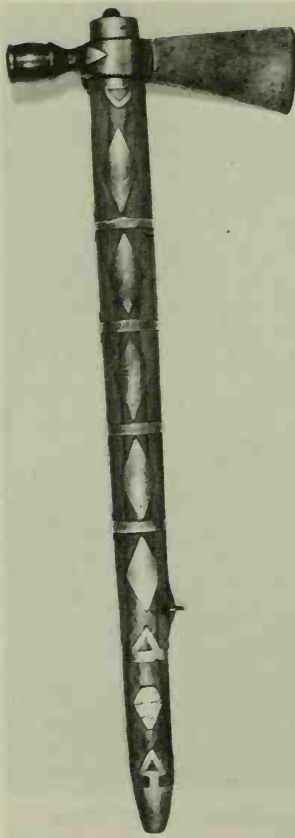
Little Turtle (1752-1812)

Michikinikwa, or Mishekunnoghquah, Meshikinnoquah, was born in Little Turtle Village on the Eel River near Fort Wayne, Indiana, of a Mahican mother and Acquenacke, a Miami chief. The exact date is unknown, but it was sometime in 1752; his name refers to his size at birth. The boy apparently received some education among the Jesuits. According to tribal custom he belonged to his mother's tribe, but the Miami elders recognized his talents and welcomed him into council discussion. He was friendly to the British in his youth and participated in the massacre of a French detachment on the frontier in 1780. Ten years later he was a leader in the defeat of the American Brigadier General Josiah Harmer on the Miami River, and in 1791 at St. Mary's, took a similar toll of the forces under General Arthur Sinclair.

The newly independent American government refused to relinquish its claim to the Northwest Territories, however, and in 1792 General "Mad Anthony" Wayne took over from Sinclair. This new commander was called "the chief who never sleeps" by Little Turtle, who now advised his people to seek peace. However, other chiefs wanted to press



Little Turtle (1752-1812)
(*Smithsonian Institution, National Anthropological Archives*)



Tomahawk of Little Turtle; Miami
(*Museum of the American Indian*)

on to more victories, and Little Turtle was present, but not in command, at the Battle of Fallen Timbers. The Indians were decisively defeated and in 1795 Little Turtle and the other leaders signed the Treaty of Greenville, Ohio. Reminded of his long record of warfare against the Americans, he said, "I am the last to sign the treaty; I will be the last to break it."

In 1797 he was invited to Washington, D.C., where he met President Washington, General Kosciusko, and other American leaders. General Kosciusko presented him with his own brace of beautifully worked pistols. After his return to what was to become Indiana, he signed many of the treaties involved in William Henry Harrison's speedy (some thought overbearing) desire to acquire most of the Indian lands. The Miami began to distrust his leadership, but he was able to convince most of them that the course of acquiescence was best under the circumstances. When Tecumseh urged the Indians in the area to join his confederation and oppose American expansionism militarily, Little Turtle's influence kept most of the Miami neutral. His efforts to turn his people to peaceful agricultural pursuits were only partially successful, and his battle to induce the government to control liquor smuggling was wholly defeated by White interference.

Like many other Indian chiefs who had been active warriors in youth, Little Turtle came to accept the White man's presence and even to adopt some of his customs. He had one wife, who gave him a daughter, Manwangopath, "Sweet Breeze," and in his old age he was supported somewhat comfortably on a government pension. He died at Fort Wayne on July 14, 1812, under the care of an Army surgeon.



Little Wolf (1820-1904)
(*Oklahoma Historical Society*)

Little Wolf (ca. 1820-1904)

Ohkom Kakit, a famed Northern Cheyenne chief who was the leader with Dull Knife of the epic 1500-mile journey of the Cheyenne from their exile in Indian Territory back to their northern home. He was born around 1820 in Montana near the juncture of the Eel and Blue Rivers.

Known in his youth as Two Tails, he had gained a reputation as a warrior by the middle of the 19th century, mostly in battles with other tribes—at a time when only a few White men had come to disturb the Indian way of life. In 1851 the Cheyenne signed the famous Big Treaty, as it was known to the Indians, but recorded by the Whites as the Treaty of Horse Creek. This agreement gave the Americans the right to cross Cheyenne territory with their wagon trains, and relations between the two were mostly peaceful.

In 1864, however, the Army killed many of the people in the camp of Black Kettle, a Cheyenne chief seeking peace. This changed the feelings of many of the Indians, and the next year Little Wolf and many of his warriors took to the warpath to avenge this unnecessary slaughter. A brief period of peace followed when the Army withdrew from their territory by the terms of the Treaty of Fort Laramie in 1868. Little

Wolf and his people were even given possession of Fort Phil Kearney, which had been built just a few years earlier at the cost of many lives. But they could not stay in one place for very long, and when the Cheyenne left to follow the buffalo herds, they burned the fort to the ground.

In 1876, after Custer's defeat at the Little Bighorn, the Army began an all-out campaign against the Plains Indians. In November, a force of about 1100 cavalymen destroyed Dull Knife's village, capturing all of their ponies. Many of the people escaped, but agreed to surrender to General George Crook who promised them a reservation in their own country. However, it was not long before Little Wolf and most of the other Cheyenne were sent to Indian Territory where they were expected to unite with the Southern Cheyenne and start life anew.

Most of the Northern Cheyenne found Indian Territory a poor place to live; it was not like their home. It was desolate and impossible for agricultural or hunting activities and many of the people became ill with fever and pneumonia. Of some 1000 people who arrived at the Agency near Darlington in August 1877, more than 600 became ill within two months, and during the ensuing winter, 43 died. Accustomed to life on the high dry Montana plains, the Cheyenne people readily fell victim to malaria, the scourge of the Oklahoma region. Rations and medicine promised from Washington failed to arrive and the Agency physician could not cope with the widespread problem, although he expended every effort.

Sick in body, heart, and mind, the Cheyenne wanted only to leave, or die. Early in July, Little Wolf went with a group of his men to the Agent, asking either to be allowed to return to their homeland, or to go to Washington to plead their cause. The Agent tried to get them to put off their complaint until the following year, when they would become more accustomed to the region, but they refused, feeling that only more deaths would ensue. In September 1878, after several attempts to convince the Agent that they had to return home or perish, Little Wolf, Dull Knife, and about 300 Cheyenne people started the long trek towards Montana. Although he was now about 57 years old, Little Wolf still had the stamina of his younger days. It was he who made most of the decisions and planned the strategy which enabled the small band to elude the thousands of soldiers dispatched to bring them back.

After crossing the Platte River, the two forces split, in part to make it more difficult for the soldiers to follow them, but in part due to some disagreement between Dull Knife and Little Wolf as to the wisest strategy to follow on the trip. The band following Little Wolf was followed by several different bodies of soldiers, but always refused to shoot first; in four major encounters, the number of people killed on both sides was remarkably few, considering the desperate circumstances. At last, on the west side of the Little Missouri River, not far from the mouth of the Powder River, Lieutenant W. P. Clark met with Little Wolf and induced him to surrender and return to Fort Keogh.

At Fort Keogh General Nelson Miles met with the Cheyenne and convinced them that he would find them a reservation in their home region. The long trip had caused great suffering for the Cheyenne but they were successful in achieving their goal. Little Wolf had managed



Little Wolf's Tomahawk; Cheyenne
(*Museum of the American Indian*)

to elude his pursuers with slight loss of life, while Dull Knife and his band were far less successful; they had been captured shortly after separating, and many were killed in an abortive attempt to escape from confinement at Fort Robinson.

Subsequently, when General Miles suggested that Little Wolf and his warriors should enlist in the Army as Indian Scouts, they quickly agreed; life on the reservation was monotonous and scouting paid well. Besides, it offered a certain amount of excitement, as well as an occasional taste of the old days. Little Wolf lived on for almost 30 years on the Tongue River Reservation. He became blind in his old age, still a respected figure with an alert mind. He died in 1904, about 84 years of age.

Logan (ca. 1723-1780)

James Logan was an important Iroquois leader born in Shamokin (now Sunbury), Pennsylvania about 1723 (some say at Auburn, New York about 1725). His Cayuga name, Tahgahjute, meaning "His Eyelashes Jut Out" is perhaps a reference to his prominent brows, or possibly to a habit of peering sharply at others (some say "Short Dress"). His mother was a Cayuga woman; his father was Shikellamy, a part-French man raised by the Oneida. The son was named for Quaker James Logan, colonial secretary and Acting Governor of the Pennsylvania Colony. He was popularly known as "Logan the Mingo."

Logan was a strong friend of the Whites, both in Pennsylvania and later in Ohio where he became a leader among the Mingo people (a term referring to those Iroquois who left the main group in New York and settled outside the home area), at which time he was given the name Sayughdowa. But in 1774 his attitude changed radically; White settlers killed some of his people in an unprovoked attack, including his wife and other members of his family. This treacherous act turned him implacably against the colonists; with Mingo and Shawnee supporters who were determined to drive the Whites out, he sought revenge throughout the area from the Allegheny River to Cumberland Gap.

The Shawnee chief Cornstalk had also become involved in driving out the Whites, but was defeated, and a peace parley was planned in November 1774. Logan was invited to attend the conclave by John Gibson, an emissary of Lord Dunmore, the governor of Virginia. The Indian replied in a memorable statement which was read at the conference, and subsequently reprinted in newspapers throughout the colonies and in Europe. Although it is a translation into English, and thereby somewhat altered, it has become a highly regarded standard of Indian oratory:

I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat; if he ever came cold and naked he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed as I passed and said, 'Logan is a friend of the white man.' I had even thought to have lived with you but for the injuries of one man. Colonel Cresap,



Carved Bone Hair Comb; Iroquois
(*Museum of the American Indian*)

the last spring, in cold blood and unprovoked, murdered all the relatives of Logan, not even sparing his wives and children. There runs not a drop of my blood in the veins of any living creature.

This calls on me for revenge, I have sought it; I have killed many; I have fully glutted my vengeance. For my country I rejoice at the beams of peace; but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn his heel to save his life. Who is there to mourn for Logan? Not one.

Although believed by Logan to have been responsible, Cresap was later found innocent of the murders; these were charged to another lawless group of settlers led by one Daniel Greathouse. But the result was the same: the Revolution came and Logan and most of the frontier Indians allied with the English. The outcome left him frustrated, and in his later years he became dissolute and quarrelsome, and was murdered near Detroit in 1780, probably by a nephew named Todkados.

He is described as being about 6' tall, of calm and distinguished appearance, with a quality of character which was at once commanding, yet considerate of those around him. He was a determined leader of his people, but was unable to stem the ever-increasing flood of settlers.

Lone Wolf (ca. 1820-1879)

Guipago was a Kiowa chief who was active at the time the U.S. Army was fighting the Indians in Texas. He was, in general, opposed to the peaceful policy of Kicking Bird and in favor of the sometimes belligerent independence of Big Tree, Satank, and Satanta. He was one of the nine who signed the Treaty of Medicine Lodge of 1867 which placed the Kiowa on a reservation.

After the death of Satank and the imprisonment of Big Tree and Satanta, Lone Wolf became the principal chief of the Kiowa living around Fort Sill. He was regarded with great respect, for it was known that he had considerable medicine power—during a tremendous lightning storm, his tepee had been struck by a bolt which killed his wife and child, but left him unharmed.

He made two trips to Washington, D.C., to talk peace and to secure help from the authorities there, but although he was exposed to the city and its resources, he seems not to have been impressed either by the government's power, or its treaty guarantees. In 1873 he was able to gain the release of Satanta and Big Tree from prison by promising that his tribe would remain at peace.

That same year, however, his son and nephew were killed by a party of raiding Texans; embittered by this action, Lone Wolf led a group of warriors south to recover the bodies and to avenge their deaths. During the following year he became feared throughout the Southern Plains as the leader of the hostile portion of the Kiowa tribe; he joined Quanah Parker and his Comanche in their attack on Adobe Walls, and fought the Army to a standstill at the Anadarko Agency on August 22, 1874. He was engaged in several running battles with the Texas



Lone Wolf (1820-1879)
(Smithsonian Institution, National Anthropological Archives)

Rangers, finally heading south to escape Army capture.

The order went out for his arrest at all costs, and in the spring of 1875 General Ranald S. Mackenzie succeeded in forcing him to surrender at Fort Sill. Lone Wolf and about 75 of his warriors were sent to Fort Marion, in Florida, where he remained until May 1878. The long imprisonment broke the chief's health, however, and he died in 1879, just a year after his release, and was buried on Mt. Scott, in Indian Territory. He was succeeded by Mamaday (Mamanti), his adopted son, who was also known as Lone Wolf. The older man had given the younger warrior his name—and right of succession—in gratitude for a feat of bravery in battle during the Texas raiding expedition of 1874. The gesture proved not to have been in vain—in time, Mamaday proved fully capable of walking in the moccasins of his foster father.

Will West Long (1870-1947)

Wili Westi, a well-known Cherokee informant and farmer, was born in the Big Cove, North Carolina, about 1870. His father was John Long, a Cherokee Baptist preacher; his mother was Sally Terrapin, a traditionalist Cherokee woman. Will grew up in one of the most conservation Indian communities isolated in the Smoky Mountains. The community was composed of several Cherokee families who had hidden in the back country at the time the Indians were being rounded up for removal to Oklahoma in 1838.

Although the father was a Christian, the Long household was basically pagan, and the extensive knowledge which the mother had of traditional customs was especially influential in the future career of the young man. However, throughout his life, this split in religious and philosophical outlook was to greatly affect him. His early introduction to White schools was at High Point, North Carolina, and proved an unhappy experience which lasted only a short time. He did eventually learn English and was also taught the Cherokee syllabary by a schoolmate—skills which enabled him later to become a professional interpreter and translator. In 1887 the noted ethnologist James Mooney came to study Cherokee life, and soon found an excellent interpreter and scribe in Will. Some seven years later Mooney urged him to enroll in an experiment in higher education being conducted at Hampton Institute, after which he spent several years in Massachusetts where he absorbed more and more of White civilization.

In 1904 he returned to the reservation because of his mother's death and found to his surprise that the "old ways" still had a strong hold on his emotions. For a long time he had been in poor health, but the environment and Cherokee medical cures restored him to good health—and with his restored health his faith in Indian culture increased. His relationship with Mooney, who was still working in the area, became closer and the two became good friends, working in harmony until about 1920. During this time, and subsequently, Will served as informant and interpreter for many of the nation's leading scholars.



Carved Wooden Mask by Will West Long; Cherokee
(*Museum of the American Indian*)

The swift changes to which the Cherokee were now exposed were demoralizing; there were simply not enough people numerically to withstand many of the social and political pressures. Disease had seriously affected the health of almost all of the people, and their isolated location tended to work against their efforts to secure a voice in support of better living conditions. Will seems to have sensed that such knowledge as existed should be permanently stored in books, documents, and museums if it were to survive. To this end he devoted most of his mature years, even though he was troubled by occasional doubts as to the propriety of his work, and interrupted by the needs of his farm.

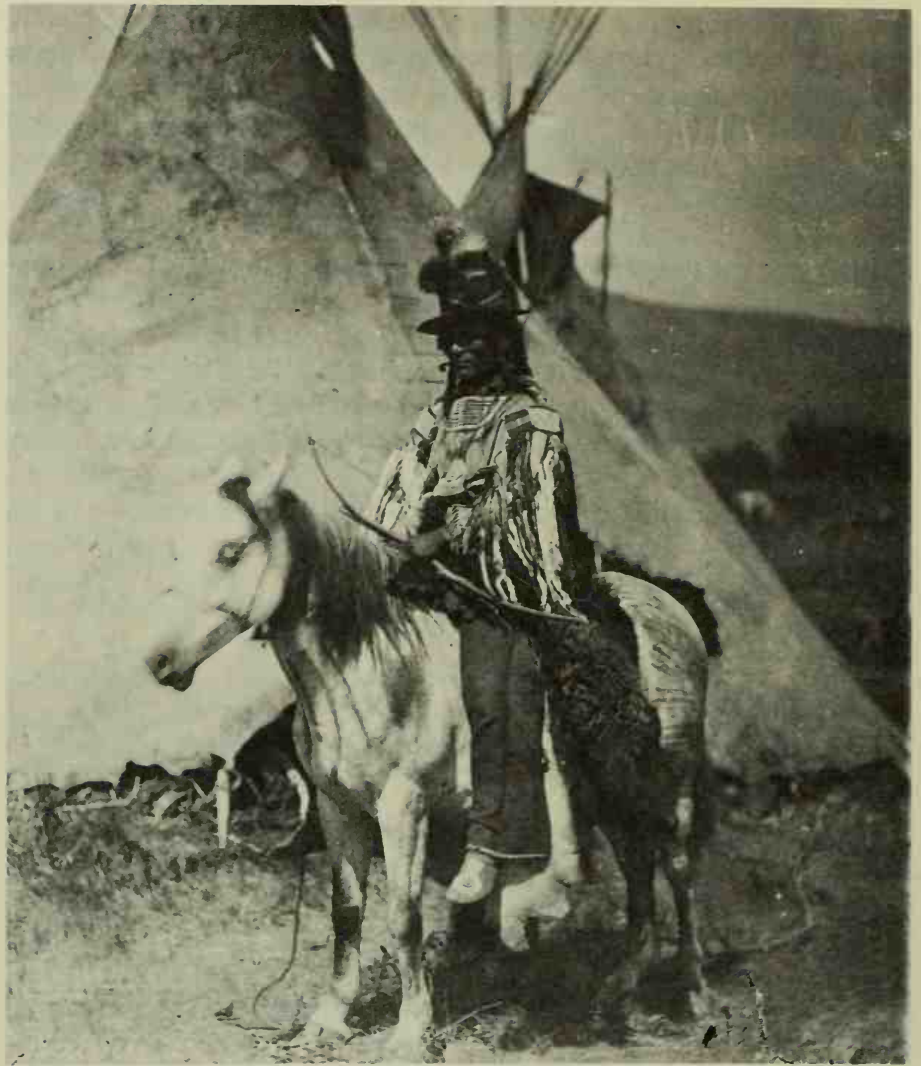
Will West Long continued work on translations and the preservation of Cherokee data, particularly in the fields of medicine and curing. He had learned to carve ceremonial masks from his cousin, Charley Lawson, and his products were eagerly sought after by museums and collectors throughout the country, many of which today own examples of his skill. He died on March 14, 1947 of a heart attack at Qualla, North Carolina, at the age of 77.

Looking Glass (1823?-1877)

Allalimya Takanin, the leading war chief during the dramatic 1600-mile flight of the Nez Percé towards Canada in 1877. He was born about 1823 in the Wallowa country, the son of chief Apash Wyakaikt (Flint Necklace), the head of the Asotin band, also known as Looking Glass. The name came from a small trade mirror which the father wore around his neck on a thong. At his death in 1863, the son took the glass for himself, adopting at the same time the name by which he was known for the rest of his life.

The Nez Percé tribe had always had a peaceful relationship with the Whites in their region, even after the discoveries of gold on their lands in 1855 and 1862. In 1863, however, a treaty was signed at Lapwai, Idaho which forced them to accept life on a comparatively small reservation there. This was in clear violation of an earlier agreement, and the Indians were quick to point this out to the U.S. Commissioners, but the latter impatiently waved the argument aside. The White population in the area totaled almost 19,000 people and the government had determined that the Indians would have to move out to make room for them.

Looking Glass and several of the other chiefs refused to sign the treaty; these Indians became known as the "nontreaty Nez Percés." In May 1877, General Oliver O. Howard delivered an ultimatum to the Nez Percé: move voluntarily onto the reservation or be forced to do so by the Army. The chiefs, conscious of the superior military forces arrayed against them, reluctantly consented, and were given 30 days in which to leave their homes and move to the new area. The abrupt move, combined with the already existing bitterness between Indians and settlers only increased the tension of the time. Two of the young Nez Percé warriors killed some White settlers and Howard



Looking Glass (1823–1877)
(Smithsonian Institution, National Anthropological Archives)

decided to move the Indians out at once, instead of allowing them further time.

Accordingly, in July, a force of troops under Lieutenant Stephen C. Whipple approached Looking Glass's encampment. The chief had moved his people away from the Lapwai Agency area, feeling that they would be safer and less involved with the increasing hostilities; in truth, the Nez Percé were engaged in passive resistance and were not activists for either approach. The chief came out of his dwelling and asked that Whipple leave his people in peace. What happened demonstrated much of the difficulty between Indian and White in the early days. Whipple not only had trained, well-disciplined soldiers with him, but also a number of volunteer militia—settlers who had no love for the Indians. One of the settlers fired at a warrior against whom he had a grudge and then firing broke out all around. The soldiers attacked the camp without reason, looted and burned the village, turning once-neutral people into active hostiles. Looking Glass and his people escaped, united with Joseph and the other militant nontreaty Indians, and The Nez Percé War was on.

Looking Glass became the major military influence in the battles that followed. As war chief, his advice was listened to and usually followed, even though it proved disastrous on two critical occasions. The first was on August 9, 1877 at Big Hole, where he assured everyone that it would be safe to rest. He felt that they were safe from pursuit, and when two Flathead scouts came into the camp urging the Nez Percé to take a short route into Canada via their country he argued successfully against the idea. He did not trust the Flatheads, did not feel the route would offer game, and also thought that they might be forced to fight their way north.

But their leisurely travel proved their undoing. The government forces launched a surprise attack early in the morning of August 9, killing and wounding many Indians. Although the Nez Percé rallied and successfully drove off the forces, the damage was serious. Joseph took over, for Looking Glass had fallen from grace due to his bad strategy and it was clear that now the Indians would have to run and fight.

Although Looking Glass had been replaced by Lean Elk as the war leader, while Joseph took on the overall command of the Nez Percé retreat, his influence remained very strong. He was still regarded as one whose voice was important in war councils. Some six weeks later when the Nez Percé reached Bear Paw Mountains, seeking the pass which would lead through that range and into Canada, Looking Glass once again advocated a slower pace although they were only 40 miles south of the Canadian border. The trip had taken a tragic toll of the older people and he felt that they had outdistanced the Army, now under General Nelson A. Miles.

But for a second time, Looking Glass underestimated the persistence of the military men pursuing him, even though, as earlier, the medicine leader warned of impending defeat. Cheyenne scouts had picked up the trail, discovered the camp, and reported back to Miles of their nearby location; on September 30, 1877 he attacked. Initially the Indians outfought the Army, holding off Miles for four days and inflicting a tremendous number of casualties on the troops. But the freezing weather, combined with their fewer numbers, the arrival of badly needed reinforcements under General Howard for the Army and—perhaps most critically—the numbing psychological effect of the constant pursuit to demoralize the already exhausted warriors, forced the Nez Percé to consider the need to surrender, so short of their goal.

Looking Glass still opposed yielding, having lost all trust in the White man's word. He was determined to press on with his band to Canada and Sitting Bull's group. Several other chiefs agreed to accompany him on a desperate flight north; but he was destined never to know the outcome. Shortly after noon on October 5, 1877, he was called out to see what was believed to be an Indian courier from the Sioux approaching in the distance. As he jumped up to see for himself he was struck in the head by a bullet. His was the last fatality in the Nez Percé War.



Grizzly Bearclaw Necklace, Otter Fur Trim; Osage
(*Museum of the American Indian*)

Fred Lookout (ca. 1860-1949)

Wahtsake Tumpah, "The Eagle Who Sits Thinking," was an Osage chief who led his people through a period during which the exploitation of oil deposits on their reservation made them the richest people in the world for a time. Born about 1860 near Independence, Kansas, Fred Lookout's father, Wahkasetompahpe, was a great chief who had united the two families of the Osage in Indian Territory and who kept them together during the early days of marginal survival. Fred's mother was Metsahehum, an Osage woman.

The young man was sent off the reservation for an education and attended the Osage Boarding School at Pawhuska, Oklahoma and then went on to Carlisle Indian School. Returning to the reservation, he was elected to the Osage Tribal Council in 1896. By the time Lookout became head chief of the Osage Nation following the death of his father in 1913, he was able to deal with the White man on equal terms.



Fred Lookout (1860-1949)
(*Western History Collections, University of Oklahoma Library*)

The discovery of oil near the Osage capital at Pawhuska brought an influx of boomers, prospectors, and fortune hunters greedy to take what they could from the Indian owners of the lands. Boomtowns sprang up overnight on the Southern Plains and the Osage people became incredibly prosperous—in 1925 the average Osage family had an annual income of over \$50,000.

But Lookout and other tribal leaders succeeded in holding fast to the tribe's mineral rights in the face of overwhelming pressure and they also managed to keep most of the Osage people from being cheated by the scavenging Whites. He was reelected nine times as principal chief and led many delegations to Washington, D.C., to ensure that the rights of the Osage were not violated. As a member of the Native American Church, he was deeply knowledgeable in the peyote ritual. He married Julia Pryor Mosechehe of Pawhuska, by whom he had two sons and one daughter. Known throughout the Oklahoma area for his dignity, integrity, and kindness, he was widely mourned at his death at the age of 88 on August 28, 1949 at his home in Pawhuska, Oklahoma.

Alexander McGillivray

(ca. 1759–1793)

Hippo-ilk-mico, “The Good Child King,” was born in 1759 in what is now Elmore County, Alabama, at the trading post of his father, Lachlan McGillivray, a wealthy Scotch trader. His mother was Sehoy Marchand, the daughter of a French army captain, and a Creek matron of the influential Wind clan. He lived at the family home until he was about 14 and then went to Charleston, South Carolina and Savannah, Georgia to pursue his education. Shortly after his return home, his talents and training led to his being elected as head chief of the Creek Nation.

As the American Revolution drew closer, Lachlan, a Loyalist, returned to Scotland, and Alexander became a British agent with the rank and pay of colonel. The subsequent confiscation by Georgia of property inherited from his father embittered him, and caused him to embark upon active hostility. At one time he was said to have had 10,000 warriors at his command from the Creek, Chickamauga, and Seminole tribes. He led many attacks against the White settlements, particularly in eastern Tennessee and the Cumberland Valley.

After the war McGillivray worked to build a united Indian front against further White settlement and to promote his own trading interests. In 1784, as “Emperor of the Creeks and the Seminoles,” he signed a treaty with the Spanish in Florida, along with his long-time partner, William Pantón, assuring Spanish monopoly on trade with the Creek confederacy. He used arms acquired from Spain to supply his warriors in their continuing war of attrition against American settlers in Georgia and along the Cumberland River.

McGillivray himself was not known as a warrior, but as a skilled diplomat, a shrewd trader, and a respected leader of his people.

The United States repeatedly tried to make peace with McGillivray, and in 1790 he was persuaded to go to New York. He met with President Washington and signed a peace treaty that gave up some disputed Creek lands, assured him of a \$1200 annual salary, and the rank of brigadier general in the Army. But two years later, back in the South, he repudiated the treaty and repledged his allegiance to the Spanish, who had offered him a remuneration of \$3500 per year. Though he held four somewhat contradictory positions—Indian chief and Emperor, British general, Spanish colonel, and American brigadier general—he was able to skillfully manipulate them all for his own and his tribe's best interests. His last years were marked by illness and he died on February 17, 1793 at Panton's home in Pensacola, Florida. At his death he owned his home, Little Tallase, near Wetumpka, Alabama, several plantations, 60 slaves, 300 head of cattle, and many horses. He married twice; once to the daughter of Joseph Curnell, and his second wife who was the mother of a son, Alexander, and two daughters.

A tall, handsome man, McGillivray was said to have "the polished urbanity of the Frenchman, the duplicity of the Spaniard, the cool sagacity of the Scotsman, and the subtlety and inveterate hatred of the Indian." Although always mindful of his own interests, he held an equal concern for the needs of his Indian people.



William McIntosh (1775–1825)
(Smithsonian Institution, National Anthropological Archives)

William McIntosh (1775–1825)

A Creek chief who played a major role in relations between the Creek Indians and the Whites in the post-Revolutionary era of the Southeast. McIntosh (some spelling show MacIntosh, although he usually signed his name as used here) was born in Coweta, Carroll County, Georgia in 1775. His mother was a Creek woman; his father, William MacIntosh, was a Scotch Captain in the British Army, at that time Agent to the Creek. He had a half-brother, Rolly, who was also called Chilly. Young William was carefully educated and soon became a tribal leader by virtue of his abilities. At the turn of the century the federal government arranged for the state of Georgia to cede the Mississippi territory in exchange for million of acres of Creek lands within the state's borders.

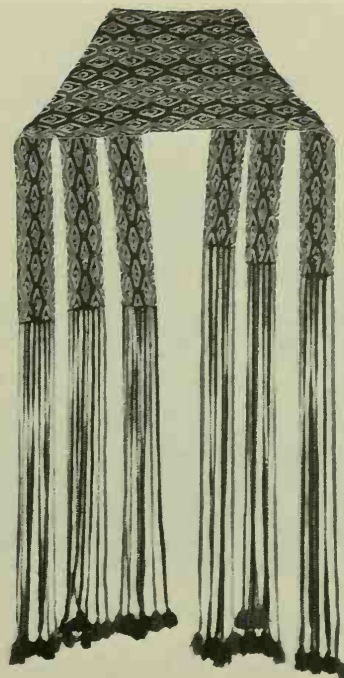
Most Indians were unhappy at losing their homes in this manner. The government had ignored their needs to foster White ambitions and thus the Creek sided with the British in the War of 1812. However, sensing the weakness of the British position, McIntosh persuaded his Lower Creek people to join the Americans. He was commissioned a Major General in the U.S. Army and helped to defeat his Indian rivals at the battles of Atasi in 1813, and at Horseshoe Bend in 1814, where Menewa and the Upper Creek opposition were crushed.

After the war he remained on friendly terms with the Americans, fighting in the Seminole War of 1817–1818. Georgia continued to

occupy Indian territory despite the opposition of many chiefs—but not the opposition of McIntosh, whose name was signed to many of the treaties, even though he spoke for less than one-tenth of the Indians affected. In 1824, by which time about 15,000,000 acres of the total Creek holding of 25,000,000 acres had been ceded, the Tribal Council decreed the death penalty for any Creek who transferred any lands to the Whites.

In 1825, after some chiefs had broken off treaty negotiations, McIntosh persuaded some other chiefs to agree to the American terms saying, “The White man is growing. He wants our lands; he will buy them now—by and by he will take them.” Since only a few chiefs signed, Secretary of War John C. Calhoun refused to recognize the agreement but the U.S. Senate ratified it and the Creek lost their lands.

The Creek took their revenge on McIntosh, whom many now saw as a traitor, by sentencing him to death. A war party led by his long-time rival, Menewa, carried out the execution on the morning of May 1, 1825, shooting him and a companion as they tried to escape from their home. McIntosh was buried on the banks of the Chattahoochee River near Whitesburg, Georgia. He had three wives—Susanna Coe, a Creek; Peggy, a Cherokee woman; and Eliza Hawkins, who survived him, as did one son, David.



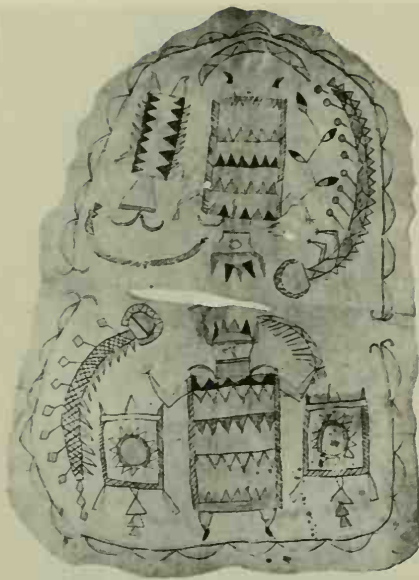
Bead-Decorated Wool Sash, made for William McIntosh in 1825 by his Daughter; Creek
(*Museum of the American Indian*)

Mangas Coloradas (ca. 1791–1863)

Also called Mangus Coloradus, Mangos Colorados, and similar corruptions of the Spanish term for “Red Sleeves.” His Apache name was Dasoda-hae, “He Just Sits There.” He was the leader of the Mimbrenño Apache band and an important war chief during the era of the so-called Apache Wars. He was related by marriage to both the White Mountain and Chiricahua bands and Cochise was his son-in-law. He was born in New Mexico around 1791.

The Mimbrenño people lived near the Santa Rita copper mines in southwestern New Mexico, hence an inevitable position for contest with miners subsequently coming into the region. But the initial contact between American settlers and miners with the Apaches was friendly—the major source of Indian hostility was directed towards their hereditary Mexican enemies. The state of Chihuahua, Mexico offered a \$100 bounty for each Apache scalp, regardless of sex or age. Seeing an easy profit, some American trappers invited the Mimbrenño people to a great feast at Santa Rita in 1837, and then suddenly began slaughtering them for their scalps. In retaliation, Mangas Coloradas and his warriors wiped out most of the miners and raided nearby settlements. Of such greed were born many tragic conflicts.

In 1846, again willing to try living at peace with the Whites, Mangas Coloradas pledged his friendship to General Stephen W. Kearny who had just been put in charge of the New Mexico Territory. But there was conflict: a boundary commission at Santa Rita forced the Mimbrenño to return some Mexican captives, while it refused to punish a Mexican who had murdered an Apache. Furious at this obvious



Painted Buckskin Medicine Shirt;
Apache
(Museum of the American Indian)

prejudice, the Mimbrenño retaliated by stealing livestock from the commission. The pendulum swung again in 1852 when Mangas Coloradas signed yet another treaty of friendship with the Americans. Shortly afterwards, however, he was seized by some gold miners at Pinos Altos, bound, and lashed with a whip until his back was in ribbons.

The so-called "warning" for the Indians to stay away outraged Mangas Coloradas, finally convincing him that Whites were no good and that their word simply could not be trusted in any relationship with Indian people. He thereupon gathered a large band of warriors together and became the scourge of White settlements in the Southwest until the end of his life.

This raiding became even more serious when he joined forces with Cochise, who had been treated in an equally vicious manner by the Whites in Arizona. Aided by the fact that United States troops had been returned east to fight in the Civil War, they were initially completely successful in their campaign against the Americans whom they raided and plundered mercilessly.

The situation became so critical that General James H. Carleton was dispatched to Apache Pass with 3000 California Volunteers to reopen the east-west route which had been blocked by the Apache forces. The combined strength of 500 Mimbrenño and Chiricahua warriors led by Mangas Coloradas and Cochise was sufficient to hold off the Californians until Carleton brought up the artillery. Though the Indians were helpless against the howitzers, any small group of soldiers was an easy victim. One day when a platoon headed west, Mangas Coloradas and 50 warriors attacked, and during the battle he was shot in the chest. His warriors quickly picked him up and retreated to their camp; determined to save Mangas Coloradas, Cochise carried him on a litter 100 miles south to Janos, Mexico where a surgeon lived. Cochise simply told the surgeon that if Mangas Coloradas died the town would die. Months later Mangas Coloradas returned to his Mimbres Mountains.

Now an old man in his seventies, he tried once again to effect a reconciliation between the Americans and the Apache. There are several versions of the episode, but the most reliable recounts that on January 19, 1863 he was approached by a Mexican carrying a flag of truce with a message asking him to meet with Captain Edmond Shirland of the California Volunteers. His followers warned of a trap, but Mangas Coloradas was determined and went alone to meet the Americans. They immediately seized him and took him as a prisoner to Fort McLane, where the commander, General Joseph West, made it clear to his guards that he did not want to see the Apache alive the next day. Around midnight, the guards began heating their bayonets in the campfire, casually touching them against the arms and legs of their prisoner. Mangas Coloradas tried to avoid the torture, but finally stood up, berating the soldiers in Spanish. His protest was cut short as they shot him to death. The official report charged that he was killed while trying to escape.

Mangas Coloradas was a very tall man, well over 6' and had a commanding presence. Huge shouldered, with powerful back and arms, he had enormous strength and stamina. Even in his seventies

he was able to outwrestle, outride, and outshoot his younger warriors. Little is known for certain of his family; it is said that he married once, to Carmen, by whom he had three sons, Chie, Ponce, and Salvador, and three daughters whose names are not known.

Manuelito (ca. 1818-1894)

Spanish for "Little Manuel," or Hastín Ch'ilhajinii, also Childhajin, "The Man of the Black Weeds," was the major Navajo war leader in the 19th century; another early name for him was Ashkii Dighin, "Holy Boy." His war name, Hashkeh Naabah, "The Angry Warrior," aptly described him. Little is known of his life before he was selected headman in 1855 to succeed Zarcillas Largas (Long Earrings). He is thought to have been born near Bear's Ears, in southeastern Utah, about 1818, (some say 1820), into the Bit'ahni (Folded Arms People) clan. The Navajo at that time lived in the vast region including much of Arizona, New Mexico, Utah, and Colorado; they ranged widely throughout the Southwest and were responsible more to clan leaders than to single "head chiefs." Each headman was responsible for the acts of his own people. The inability of Whites to recognize this political limitation was the basis for many of the misunderstandings between the two peoples.

By the end of the 1850s, many Navajo leaders, including Manuelito, had become wealthy through livestock, agriculture, and raids on Mexican and neighboring Indian tribes. But as the western territories became part of the United States after the Mexican War, this all changed. The Mexicans automatically became American citizens; but the Indians, although native occupants, did not. And when the Mexican-Americans made frequent raids on Navajo homes, kidnapping women and children to be sold as slaves, the U.S. Army seldom intervened; but when the Navajo retaliated, the government speedily punished them. In fact, Manuelito's own home, crops, and livestock had been destroyed by soldiers in a "punishment raid" in 1859.

The next year he made several attacks on Fort Defiance, Arizona, the major military outpost at the time, and Colonel Edward R.S. Canby unsuccessfully pursued him. The Navajo knew their vast country so well that direct confrontation in battle rarely took place. In January 1861, Manuelito and other important leaders met with Canby and again agreed to try to keep the peace, even though Manuelito did not believe this was possible. By this time, the Civil War had erupted, and Army strength was greatly diminished. Many of the Navajo went to Fort Fauntleroy, New Mexico, to trade, and with the loose control, incidents and confrontations between Indian and White became commonplace.

In 1863, the situation was so critical that General James Carleton was sent from California with orders to remove all the Indians to a new reservation at Fort Sumner, New Mexico—a desolate area called Bosque Redondo, which was completely unable to support very many people. The Navajo were given a short time to surrender; when they

Manuelito (1818-1894) and his Wife,
Juana
(*Museum of New Mexico; Ben Wittick
Photo*)



defied his order, Carleton sent Kit Carson and his troops to destroy crops, livestock, and homes. The waste was so tremendous that the end was inevitable; Delgadito was the first to surrender in October 1863. Others followed, and this was the beginning of the traumatic "Long Walk" of the Navajo from their homelands 350 miles southeast to Fort Sumner. Carleton had shrewdly arranged ample provisions and good treatment for this first group, and Delgadito was quite willing to return and try to persuade other chiefs to surrender.

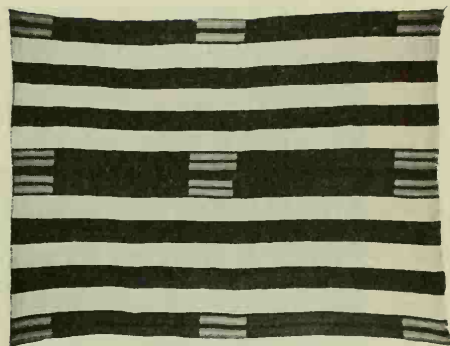
Carson increased the pressure upon the outlying groups, raiding the Canyon de Chelly, a Navajo heartland, and by March, Navajo were surrendering by the thousands. Barboncito, one of the most important leaders, was captured, but Manuelito held out until late April, hoping that he and his people would be able to remain near the fort. His wish was refused, and Carson sent four Navajo to try to persuade him to surrender, without success. Then, in February 1865, Carleton sent six other Navajo headmen to plead with Manuelito, now the very last hold out, to surrender for the sake of his starving people. Still Manuelito

refused, saying, "I have nothing to lose but my life, and they can come and take that whenever they please . . . if I am killed, innocent blood will be shed." But finally, in September, Manuelito and 23 of his warriors surrendered, their emaciated bodies clad only in rags

But in the meantime, the plight of the Navajo now living at Bosque Redondo was appalling; there was no food or clothing, and the people were dying from starvation and disease. It was recognized that the harsh policies of Carleton were wrong and he was removed. In 1868 a new treaty was signed granting the Navajo a reservation back in their vast territory, along with livestock and food supplies. Manuelito served as head chief from 1870 to 1884, when he was succeeded by Henry Chee Dodge. He was also selected in 1872 to head the Indian Police force on the reservation.

He continued to be a strong force for the balance of his life, ever conscious of the needs of the Navajo. In 1876 he traveled to Washington where he met with President U. S. Grant to intervene for his people. He died in 1876 at the age of 75, one of the most respected figures in Navajo history.

He is known to have had two wives; the first was the daughter of Narbona, the great Navajo war chief from whom Manuelito learned so much. The second wife was a Mexican captive. He had several children but nothing is known of their careers.



Woven Wool "Chief's Blanket";
Navajo
(*Museum of the American Indian*)

Mungo Martin (ca. 1879-1962)

Naqapenkim, a major Kwakiutl chief and artist, who was instrumental in the preservation and restoration of many of his tribe's totem poles. He was born at Fort Rupert, in British Columbia, in 1879 or 1880. He

Mungo Martin (1879-1962)
(*British Columbia Government Photograph*)





Totem Pole Carved by Mungo Martin
in Beacon Hill Park
(British Columbia Government Photo-
graph)

was the son of Yanukwalas (some say Kwuksutinuk), a leading Kwakiutl man, and Sarah Finlay, the daughter of a Hudson's Bay Company employee. After the death of Yanukwalas, his mother married Charlie James, who taught young Mungo the sculptor's art.

Traditionally, the Kwakiutl were world famous for their wood-carving skills, creating magnificent totem poles, food utensils, musical instruments, and ceremonial objects which were used in the elaborate rituals and pageants. Painted designs were often applied to these carvings, using earth pigments mixed in a fish-oil base, until the introduction of the White man's commercial paints. As the European came into the area to settle, many of the old tribal customs died or were radically changed. Work for artists declined, and Mungo Martin was forced to turn to fishing to make a living.

Then in 1949, a change in attitudes resulted in the University of British Columbia becoming interested in the preservation of many of the old totem poles which were decaying from lack of care. Mungo Martin was selected to supervise the repair of the poles which were to be placed in a special park on North Vancouver Island.

In addition to restoration work, he also carved many new and original poles. He worked at Thunderbird Park from 1952 until his death, producing powerful designs which in some instances were copies of traditional designs, and other designs which were of his own creation. He used cedar logs 40' or more in length, carving just as the old sculptors worked, with traditional tools, supplemented by modern equipment. The city of Victoria commissioned a tremendous pole in 1956 for Beacon Hill Park. Standing 127' 6" high, it is the tallest totem pole in existence.

Martin also made a 100' centennial pole as a gift for Queen Elizabeth II in 1958. He remained as curator at the Park in Vancouver, and was also important in assisting the University's Department of Anthropology in building up a major collection of Kwakiutl material culture. Before his death, he was careful to instruct his great-grandson in the technique of carving totem poles, so that the ancient art could continue.

He drowned on August 16, 1962 at the age of 83, while on a fishing trip off the coast of Victoria. He was buried at Alert Bay, as he had requested, with full naval honors.

Crescencio Martinez (ca. 1890-1918)

Te E, "Home of the Elk," one of the very first Pueblo artists on record, was born at San Ildefonso, New Mexico around 1890. He was the uncle of Awa Tsireh, another important Pueblo artist. As far as is recorded, Crescencio started his career by painting pottery, then ultimately turned to watercolors as early as 1910. As these new materials became available, almost everyone at San Ildefonso started to use them, and the more capable and imaginative people were able to help and influence each other. Crescencio was a talented and imaginative artist, and even aided some of his less successful friends by signing their works after



Painting of Eagle Dancers, by Crescencio Martínez; San Ildefonso (Museum of New Mexico; Mildred Tolbert Photo)

he became well known, thereby making their paintings more salable.

It was Dr. Edgar Lee Hewett of the Museum of New Mexico who started Crescencio off on an art career by giving him his first paper and watercolors after he saw him drawing with difficulty on cardboard box ends. Subsequently, Dr. Hewett gave Crescencio a commission to paint a series of tribal Winter and Summer ceremonial dances for the Museum collection. At about the same time, he was also requested to paint a similar series for the School of American Research, which was also located in Santa Fe. His art was included in the 1918-1919 show of the Society of Independent Artists in New York, and some of his work was exhibited in 1920 at the American Museum of Natural History in New York, under the sponsorship of the writer Mary Austin.

Tragically, Martínez contracted pneumonia during an influenza attack, and died on June 20, 1918, never living to complete the series of paintings. He married Maximiliana, the sister of María Martínez. Although his career lasted only a few years, he had a tremendous influence on many of his colleagues. His sharp lines, vivid colors, and two-dimensional scenes of tribal ceremonies established a style which lasted for decades after his death. Perhaps of even greater significance was the impact his painting had upon Europeans. Many White men had never been aware of the existence of "Indian painting" until the time of these displays and the favorable response it received was due in part to the enthusiasm of Hewett, Henderson, Austin, and a small group of devoted artists in Santa Fe.

Julián Martinez (1897-ca. 1943)

Pocano, "Coming of the Spirits," one of the most famous Pueblo artists, was born at San Ildefonso, New Mexico in 1897. His name is inseparably linked with his equally important wife, María Montoya (1884-). Both Julián and María levied a tremendous influence upon the course of ceramic artistry in the Southwest.

Julián Martínez (1897–1943) and his
Wife, María
(*Museum of New Mexico; Wyatt Davis
Photograph*)



In his youth, Julián was active as an artist, working primarily on paper and animal hides; but his marriage to María, and their honeymoon spent at the St. Louis World's Fair in 1904, where he helped organize the Indian Village exhibit, enabled him to find his true milieu. When the two returned to New Mexico, Julián was very unhappy as a farmer, and he shortly found a job as a laborer at an archeological excavation being conducted in the area. He thoroughly enjoyed this work, particularly the opportunity it gave him to examine the examples of pre-historic artifacts which were uncovered. Together, the two studied the ancient objects and Julián attempted to repair and sometimes copy them. He also collected large numbers of potsherds in order to study the designs and art styles.

In time, Julián was offered a job as janitor at the New Mexico State Museum in Santa Fe, which he eagerly accepted, and the couple went to the Museum to live and study. Although María became homesick for San Ildefonso and they stayed only three years at the Santa Fe Museum, they made great artistic progress. They spent hours studying the collection of pottery in the museum storage, and experimenting with the many techniques displayed there. During this time, Julián continued painting, and created several murals for government buildings. The couple were also finding considerable success in selling their art work, which convinced them that they could indeed make a living at San Ildefonso.

María spent hours working with the various shapes she had seen and applied the techniques to her own pottery making. Julián was intrigued by many of the old designs, particularly the Plumed Serpent, *avanyu*, and the sun symbol which he would use repeatedly in his later work. In the course of their experiments, about 1919–1920, they rediscovered the ancient method of producing a satiny black finish which became their hallmark, although it was eventually developed by other potters in the Pueblo, and in neighboring Santa Clara and Nambé. This

pottery with its polished surface became an immediate success, and it was developed into a thriving industry which continues to this day, bringing the Pueblo of San Ildefonso more income than its farm produce.

Two of the men who had a most profound influence on their work were Dr. Kenneth Chapman and Dr. Edgar Lee Hewett, both from the Museum of New Mexico. They urged the pair to continually improve their quality and to sign their pieces for the benefit of museums and collectors. In this atmosphere of success, the only speck on the horizon to mar their happiness was Julián's increasing alcoholism. The couple made many trips throughout the United States and abroad, exhibiting their works, and educating others to the qualities inherent in Indian art. They demonstrated at the Century of Progress in 1933 in Chicago, where they were awarded many honors. In the late 1930s, Julian was elected Governor of the Pueblo of San Ildefonso, a post he held until his death. Unfortunately, he was never able to conquer alcoholism, and it continued to affect his artistic success; finally, he wandered away from the Pueblo and was later discovered on March 6, 1943, dead from exposure.

The couple had several children, all of whom have made a major mark in the art world. But the influence of the revival of the matte-finished blackware, the perfection of designs by Julián, and the magnificent modeling of the basic pottery by María have made the Martínez work prized possessions of museums and collectors throughout the world. Through this innovation, Julián and María transformed pottery into ceramics.



Painting on Deerskin by Julián Martínez; San Ildefonso
(Museum of the American Indian)

Massasoit (ca. 1580–ca. 1662)

“Great Chief,” also known as Ousamequin, from Algonquian *wusamequin*, “Yellow Feather,” was a staunch friend of the Plymouth Colony. Born around 1580, he became chief in 1607 largely due to his prowess as a warrior. His tribal territory included much of eastern Massachusetts including Cape Cod, and Rhode Island, and his home was Pawkunnakut (Pokanoket), in Bristol County, Rhode Island. Shortly before the Pilgrims landed, the Wampanoag were ravaged by a plague in 1617 (perhaps yellow fever) brought by early explorers. Reduced in number from 18,000 to about 7000, the tribe was threatened by its powerful neighbors the Narragansett, who had not been touched by the disease. Massasoit saw the superior arms of the English settlers as a good defense and was quick to befriend them. He gave them a large tract of land, and on March 22, 1621, entered into a treaty of friendship which included a mutual protection clause. As a further gesture of alliance, he and his people helped the colonists by introducing them to new foods and planting methods. His influence was important in the area, and during his lifetime, relatively peaceful relations existed between Indian and White.

In 1623 Massasoit fell seriously ill, and Governor Bradford sent a party to attend him. At his bedside were Indians from as far away as

100 miles who came to pay their last respects. However, the Pilgrims administered their own medicine, and he recovered, now even friendlier than before. He warned them of an Indian plot against the Weymouth Colony in time for them to take defensive action; Miles Standish trapped the leaders of the plot and killed them. This strengthened Massasoit's position among those tribes who wished to live peaceably with the colonists, but alienated him from those Indians who considered him a traitor and who subsequently allied themselves with the Narragansett. In 1632, Massasoit was forced to flee to Plymouth to escape capture by the Narragansett. Peace was restored three years later through the efforts of Standish and especially of Roger Williams.

Massasoit died in Rhode Island in 1662, survived by two daughters and three sons. The two oldest boys were sent to Plymouth Court for education; in the custom of the day, they were given "English" names: Wamsutta, who died shortly after his father's death, was renamed Alexander, and Metacom (or Pometacomet) was known as Philip. He later became chief and led the confederation which sought to oust the Whites during King Philip's War. The youngest boy, Sunsonewhew, or Suconewhew, briefly attended Harvard College.

Mato Tope (ca. 1800–ca. 1861)

From *mato* "bear," *tope* "four," better known as "Four Bears," the name by which two Mandan chiefs, father and son, are known. Little is known of the elder man, except that he was Second Chief of the Mandan people at the time George Catlin visited the tribe in 1832 and painted his portrait. Catlin called him Mah-to-toh-pa, and was apparently tremendously impressed by him, for he devoted a great deal of attention to his portraits and his role among his people; few other Upper Missouri people of the time had such an impact upon the artist.

Later, when Karl Bodmer visited the Mandan in 1834, Mato Tope was again a figure of interest, and was the subject of one of Bodmer's best remembered portraits. These have become some of the most popular masterpieces of frontier art and were reproduced widely; to this day they play an important part in the basic understanding of many non-Indians concerning the "Noble Savage" of the Western Plains.

Mato Tope led his people in battles against many of the neighboring tribes, and in 1837 was selected as a chief—but in that same year the Mandan were stricken by an epidemic of smallpox. The impact of this disease among the Mandan, Hidatsa, and Arikara cannot be fully understood even today—one report lists only 31 survivors out of the 1600 Mandan—and it left an indelible imprint upon the Indians of the Upper Missouri which is still keenly felt. Mato Tope succumbed July 30, 1837 at the age of 37—only one out of the thousands of Mandan who died a horrible death. It was such an emotional event that Eastern Whites were even caught up in the tragedy of the moment; one account has him accusing the Whites on his deathbed of genocide, charging his descendents to not rest until the score was settled: "... all that you hold



Portrait Sketch of Mato Tope by
George Catlin
(*American Museum of Natural History*)

dear are all dead or dying, with their faces all rotten, caused by those dogs, the Whites . . . Rise together and do not leave one of them alive."

This episode does not seem to enjoy acceptance today, although there is no question as to the annihilation of the Mandan tribe by the disease. It is thought that the charge was surreptitiously entered into the historical record by persons intent upon discrediting the establishment agencies of the period.

Following the death of the elder Four Bears, his son became a chief, but the Mandan did not embark upon a campaign against the Whites. Instead, they began to make plans for their own defense and security against any further White incursions. In concert with the Hidatsa, the young Four Bears convinced the Arikara and several other small bands to join him in establishing a strong unified settlement at Like-a-Fishhook Bend on the Missouri River in North Dakota.

This region became the center for a large reservation in time, and finally became Fort Berthold, founded as an Army outpost. This site continues today to be the combined reservation area of the several Upper Missouri Plains tribes. Four Bears signed the Treaty of Fort Laramie in 1851, and continued to serve his people well until his death in 1861 at his village.

Menewa (1765?-1865)

Also Menawa, "Great Warrior," a Lower Creek chief who was born along the Tallapoosa River in central Alabama about 1765. It is probable that his father was White and his mother a Creek; little is known of his childhood until his appearance in history as Hothlepoya, "Crazy War Hunter," because of his daring horse-stealing expeditions as a young man against the White settlements in southern Tennessee. He became something of a legendary figure in the region, hated, admired, and feared. His wealth and influence among the Lower Creek people grew year by year.

His great rival was William McIntosh, another mixed-blood Creek chief, who instigated a murder for which Menewa (as he had become known) was blamed by the Whites. A Creek village was burned in retaliation and both sides grew tense. It was about this time that Tecumseh came south looking for allies against the settlers, and Menewa readily agreed with the need for mutual trust and support. With the Indians' faith strengthened by this measure of unity with their brothers, the Creek Wars began in 1812.

At this time, the Creek head chief was a medicine man, more concerned with spirits and visions than battle tactics and strategy; hence Menewa was chosen to be the war chief. Yet one of his first acts was to follow the visions of the medicine chief and deploy his warriors to meet the White forces at Horseshoe Bend, Alabama in 1814. It left a fatally weak position wide open: General Andrew Jackson's troops clearly had the superior position, and Menewa saw his mistake even before the battle began, but it was too late to draw back. The odds were impossible: of



Menewa (1765-1865)
(Smithsonian Institution, National Anthropological Archives)



Beaded Trade-Cloth Pouch; Seminole
(*Museum of the American Indian*)

the almost 1000 Indian warriors at Horseshoe Bend, more than 800 were killed, and the rest were almost all wounded. Menewa himself was left for dead, but revived during the night and crawled back to the base camp hidden in the swamps. Soon after this the Americans took vengeance. Menewa's village was completely destroyed and his wealth and most of the possessions of his followers were confiscated.

Despite these defeats, Menewa continued to hold the respect and trust of his people. McIntosh, on the other hand, was now engaged in the illegal sale to Whites of millions of acres of tribal land. Accordingly, the Creek elders met and condemned him to death, selecting Menewa to carry out the sentence; in 1825 he led the execution party. The next year, Menewa was in Washington, attempting to convince the federal authorities of the illegality of McIntosh's disposal of the most fertile Creek lands. Unlike most other Indian missions of this nature, he met with some success. By compromising and maneuvering he managed to get the government to agree to return to certain Creek people land that they could use for subsistence farming—the Indians might live off the land, but not make a profit from it—and that it would pass into the ownership of these farmers after a probationary period of five years. Not everyone got his own land back (including Menewa), but the arrangement was the best that could be negotiated at the time. Before the Great Warrior left Washington, he smoked the pipe of peace and had his portrait painted for the art gallery of the War Department.

Almost ten years later, when some of the Creek warriors joined their Seminole cousins in a war against the Whites, Menewa and some of his loyal troops served on the Federal side. For this service he was promised that he could remain on his native land until his death. Yet, when the Creek tribe was removed by force to Indian Territory in 1836–1840 to make room for an advancing White population, Menewa was forced to accompany the rest. Another promise to the Indian had been broken by the government.

No longer a Great Warrior, Menewa died in his new home in Indian Territory in 1865, never reconciled to the move.

Metacom (ca. 1639?–1676)

Met'a-com, Metacomet, or Pometacom, was more familiarly known as King Philip. The meaning of *Metacom* is unclear. It may refer to "the far away place" while others have suggested that it refers to his home, "The Chief's House." He had several other names, most commonly Philip of Pokanoket, from the place where he was born around 1639, and the nickname, Wagwises, "The Circling Fox." This Wampanoag chief was the sachem of Pokanoket and the leader of the most savage war ever fought in New England, a war which proved conclusive in the struggle between Indian and White for the possession of that region. In a gesture of friendship, his father, Massasoit had requested the colonists to give names to his older two sons. When Massasoit and his eldest son Alex-

ander died in 1661–1662, Philip, so named (and the second son) inherited the leadership of the Wampanoag tribe.

By the time Metacom became chief, life had changed greatly from the days when the early colonists were dependent upon the local Indians for survival. More and more settlers had arrived, slowly enlarging the English territory as the Indians traded their lands for the White man's goods—muskets, trinkets, and liquor. Conflicts were common, since even though the Indians had given up land, they did not have the same sense of trespass as the White man, believing that land really belonged to all people who were free to roam it at will and make use of it as the need arose, especially if it were not being used. But by this time the English were able to enforce their views of property rights through force of arms; they made the Indians subject to their own harsh laws and justice.

The friction intensified, overshadowing the ancient rivalries between the various tribes of the area. Metacom saw this and became the first Indian leader to realize that only a united Indian front could withstand the Whites. At the same time there was continuing division; some tribes were eager to join against the hated colonists, while others were cool, even hostile to unifying, having become economically dependent upon the English. Some tribes were jealous of Metacom assuming a leading role in the opposition. The Christian Indians, of course, remained loyal to the English.

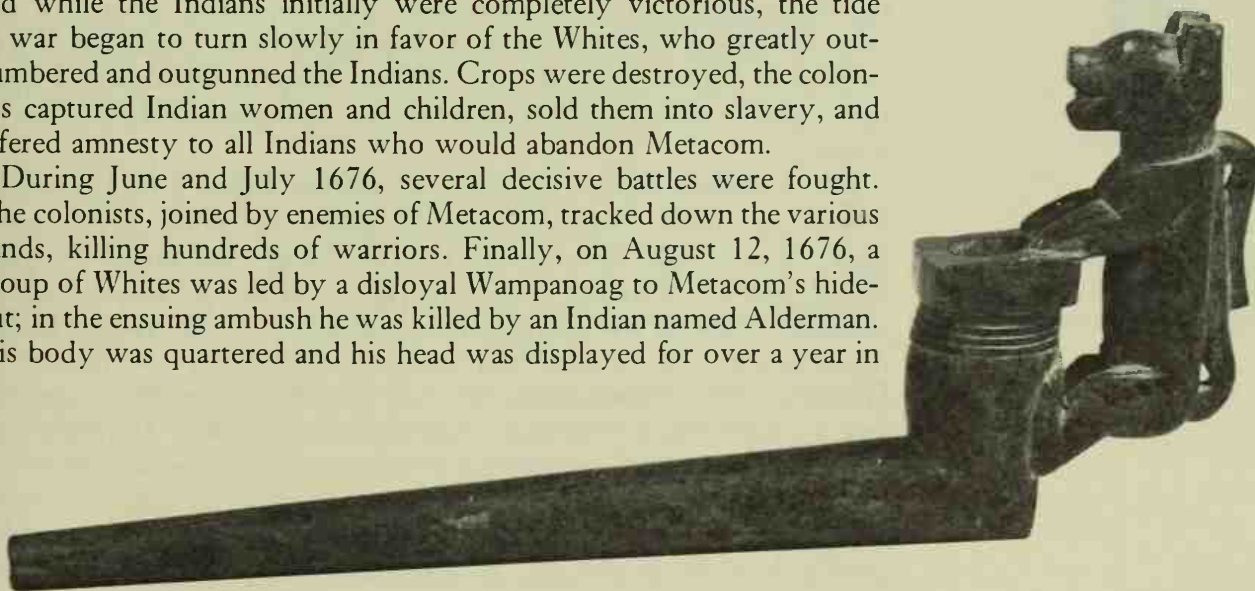
In June 1675, the first hostilities broke out at Swansea. After nine years of planning, and well before Metacom was completely prepared, the war began—as it was to end—in an act of betrayal. Metacom's personal secretary, a Christian Indian named John Sassamon, warned Governor Josiah Winslow of Plymouth Colony of the conspiracy. Shortly thereafter Sassamon was found dead; the colonists tried three Indians for the crime and hanged them. This infuriated Metacom's people, who felt that the Whites had no jurisdiction over intra-Indian affairs. One confrontation led to another, and finally hostilities broke out on June 23 with a skirmish in the village of Swansea. It spread, and while the Indians initially were completely victorious, the tide of war began to turn slowly in favor of the Whites, who greatly outnumbered and outgunned the Indians. Crops were destroyed, the colonists captured Indian women and children, sold them into slavery, and offered amnesty to all Indians who would abandon Metacom.

During June and July 1676, several decisive battles were fought. The colonists, joined by enemies of Metacom, tracked down the various bands, killing hundreds of warriors. Finally, on August 12, 1676, a group of Whites was led by a disloyal Wampanoag to Metacom's hide-out; in the ensuing ambush he was killed by an Indian named Alderman. His body was quartered and his head was displayed for over a year in



Metacom (1639–1676), from an Early Engraving
(*Smithsonian Institution, National Anthropological Archives*)

Carved Steatite Pipe from Warren, Rhode Island. Known Popularly as "King Philip's Pipe"
(*Museum of the American Indian*)



the Plymouth public square—a common practice in those days to serve as a warning. Metacom's wife Nanuskooke (or Wootonekanuske), the daughter of the sachem of Pokanoket, and their son were both sold as slaves in Bermuda.

Although the colonists suffered many casualties in the War, and 12 of the 52 towns were completely destroyed by Indian attacks, they managed to survive. In so doing, they also demolished the intertribal unity which Metacom had created. Following his death, there was no further effective resistance to White domination of southern New England, yet the name and career of this able, cautious leader has not been lost in history.

Miantonomo (ca. 1600–1643)

From Narragansett, *miantónimi*, “He Wages War” (?), was the ruler of that tribe, with his uncle, Canonicus. Although the Indians were regarded as being friendly to the English, the Massachusetts authorities were often unfriendly and suspicious. This is probably due to the welcome the Indians extended to Roger Williams and his people when they fled from the Massachusetts Bay Colony to Rhode Island, seeking religious freedom. In time, Williams became a trusted friend and advisor to both of the Narragansett chiefs.

Certainly Miantonomo himself was wary of English intentions. In 1642 he is said to have visited Wyandanch and the Montauk people on Long Island to discuss common problems, saying: “Brothers, we must be as one as the English are, or we shall all be destroyed . . . Since these Englishmen have seized our country, they have cut down the grass with scythes, and the trees with axes . . . All the sachems to the east and the west have joined with us, and we are resolved to fall upon them . . .” It must not be overlooked that the old enmity between the Narragansett and Pequot peoples had continued, in spite of the peace agreement which the English had forced upon Uncas and Miantonomo in 1638; indeed, there is some evidence to support the feeling that Uncas encouraged the colonists in their suspicions of Miantonomo's loyalty.

For whatever reason, in 1642 the English called Miantonomo to Boston to answer charges of plotting against the White government, after which he was released with stern warnings. And in the next year Uncas and his Mohegan followers, supported by the still-suspicious colonists, went to war against the Narragansett. In the ensuing battle, Miantonomo was captured and brought to the English authorities at Hartford. They regarded him not only as guilty of treachery, but also saw an opportunity to retaliate against Roger Williams. Metacom was tried in Boston and condemned to death; abandoning any legal responsibility, the colonists turned Miantonomo over to Uncas, who quickly saw to the removal of his hated rival. He was executed by the latter's brother, Wawequa, in September 1643. The Narragansett



Halberd-Type Tomahawk, Used in
Early New England
(Museum of the American Indian)

people marked the grave with a stone monument and honored their slain chief's memory for many years thereafter. He had one son, Nanutenoo.

Micanopy (ca. 1780-1849)

Micanopy was also known as Micconopy, Micco-nuppe, and Michenopah—from *micco*, "chief," *nopi* "head," "Head Chief," or "Chief Over Chiefs." This major Seminole leader was the grandson of King Payne who had united the Florida Indians into one tribe. He was also occasionally known as Halputta Hadjo, "Crazy Alligator," although there is some confusion with the use of this name. The place and date of Micanopy's birth is not known; it was probably around 1780 in the general St. Augustine region of Florida. Micanopy was growing old at the time of the Seminole Wars and left most of the fighting to the younger warriors such as Osceola and Wildcat.

Though many Whites found this short, fat, seemingly indolent person to be far from their romantic ideal of a great Indian chief, the Seminole respected him, and generally followed his leadership. As did many of his fellow tribesmen, he employed runaway slaves to till the soil and tend his livestock; at one point he had over 100 Negroes in his service. Though they were called slaves, they had considerably more freedom than most of their brothers in Georgia and the other colonies. There was also a large amount of inbreeding; so much so, that they came to have a great deal of influence in the Seminole councils (a few Negroes even became war chiefs), and the proportion of Negro blood in the Seminole population today is extremely high. The net result was a surprisingly large number of wealthy Seminole people, among whom Micanopy was a leading example.

After Spain sold Florida to the United States in 1819, and Andrew Jackson was appointed governor in 1821, settlers from the North began to come into the territory. Inevitably, there was conflict between Whites and Indians; United States-Spanish treaty provisions ignored Indian rights, and the latter withdrew from the coastal lands in an effort to avoid confrontation, but the Whites wanted more. The issue was also complicated by the slavery question, since the Whites wanted to recapture refugee slaves who had fled to the Seminole lands for safety.

Some measure of the passions of the time towards anything like a peaceful settlement may be seen in the statement of the U.S. Indian Agent to Thomas McKenny in 1824, commenting upon the unwillingness of the Indians to give up their homeland:

... The only course, therefore, which remains for us to rid ourselves of them, is to adopt such a mode of treatment toward them, as will induce them to acts that will justify their expulsion by force.

Finally, the government gave in to the pressures for removal of the Indians to the west; and on May 9, 1832, some Seminole chiefs were induced to sign a treaty at Payne's Landing agreeing to cede their



Micanopy (1780-1849)
(Oklahoma Historical Society)



Man's Cotton Appliqué Councillor's
Robe; Seminole
(*Museum of the American Indian*)

Florida lands for new homes in the Creek area in Indian Territory. The treaty also provided for "the Creeks to reunite with the Seminoles as one people." Although Micanopy was opposed to removal and refused to sign the treaty, he did not at first advocate violent resistance. But at later negotiations at Fort King, involving efforts by the United States to obtain the immediate removal of the Indians, he refused to sign, and supported Osceola and the other young leaders as they prepared to defend themselves.

As passions grew on both sides, the Army moved in, and many of the White civilians withdrew from their plantations in December 1835. General Wiley Thompson, the Indian Agent for Florida, was killed by Osceola in retaliation for his earlier mistreatment of Seminole people, and Micanopy led an ambush in which Major Francis Dade and 100 soldiers were annihilated. The Seminole Wars, thus begun, did not end for almost seven years.

Whether due to advanced age or to a feeling of the inevitable outcome, Micanopy was one of the first Indian leaders to lose heart and agree to leave Florida. In June 1837, shortly after he signed a supplementary treaty to this effect, he was kidnapped by some of his young warriors. Later that same year he came in for a peace treaty with General Thomas S. Jesup; and, although he was under a flag of truce, Jesup had him taken prisoner. This brutal violation of honor did not go unnoticed, and gave rise to strong support for the Seminole people in the cities of the East. Nevertheless, Micanopy was sent to Charleston, South Carolina, and from there, on to Indian Territory with about 200 others.

The War continued, but by 1842 most of the Seminole had been removed. Only Billy Tiger and Billy Bowlegs remained isolated in the Everglades, resisting all efforts to capture them. Of all of the tribes forced to move to Indian Territory, none were more unhappy and faced more hardship than the Seminole. They found the climate and the landscape totally alien to the way of life which they had developed, and they camped near the Army forts, living miserably on meager government rations.

Micanopy and many of the other Indians took refuge in liquor as a means of escape. He sought to reestablish his control over his people, and while he met with some success, he was never the clear-cut Head Chief he had once been. In 1845 he was one of the signers to a treaty which gave the Seminole some measure of independence from the Creek Nation, but they did not achieve total self-government in Indian Territory until 1855, six years after Micanopy's death. He died at his home there in 1849; he had two wives, one of whom was named Futtatike.

Carlos Montezuma (ca. 1867-1923)

Wassaja, or Wasagah, from Yavapai, "signaling; beckoning," was a Yavapai orphan who became a well-known physician and Indian

rights leader. He was born in the Superstition Mountains of central Arizona about 1867, the son of Cocuyevah; the name of his mother is not recorded. Five years after he was born, he was captured by a band of Pima warriors avenging a Yavapai raid. They took him with about a dozen other captives to their Gila River home and later to Florence, where he was sold for \$30 to a White photographer-pro prospector named Carlos Gentile.

His mother had determined to find her son, and asked permission of the Indian Agent to leave the reservation for the purpose. He refused, but she left secretly, and was shot by an Indian scout in the nearby mountains. The young Wassaja was taken to Santa Fe by Gentile, then to Pueblo, where they departed for the East by railroad. He was baptized as a Christian, and renamed Carlos for his foster father, and Montezuma for the famous prehistoric ruin in Arizona—and what Gentile regarded as part of his heritage. Subsequently, young Carlos received an excellent primary and secondary education in Chicago, attended Carlisle, and returned to Chicago. Unfortunately, Gentile's photography business failed, and he committed suicide.

Montezuma earned enough money to go to the University of Illinois, graduating *cum laude* with a B.S. degree in 1884. In 1888, he received his M.D. degree from the Chicago Medical School (a part of Northwestern University), and then accepted a one-year appointment as physician-surgeon at the United States Indian School at Fort Stevenson, North Dakota. Later he went on to serve at Indian agencies in Nevada and Washington, and at the Carlisle Indian School in Pennsylvania.

Throughout his professional career, Carlos Montezuma was a strong opponent of the reservation system and the Bureau of Indian Affairs. His memory of the humiliation of his mother having to ask permission to leave the land theoretically given to her, and her subsequent death, coupled with the position in which Indians were then put by government fiat, combined to make him an active fighter for Indian needs. He was infuriated by the fact that Negroes had been made citizens of the United States in 1888, while the original inhabitants of the country were still regarded as aliens.

Accordingly, in 1896, he quit to undertake an active effort to have the BIA abolished; he opened up his own private practice in Chicago in gastroenterology. He was very successful in this effort, and was invited to teach at the College of Physicians and Surgeons, as well as in the Postgraduate Medical School. In 1906 his work led to public recognition, and President Theodore Roosevelt offered him the position as head of the Bureau of Indian Affairs, but he declined. In 1916 he started an Indian affairs magazine entitled *Wassaja*, which he supported from his personal funds. In this publication, he used the slogan, "Let My People Go," so popular today. The next year he was jailed for opposing the drafting of American Indians in World War I, but was released by the intervention of President Woodrow Wilson, who subsequently reoffered him the Commissioner of Indian Affairs post; he still refused, knowing that it would compromise his crusade.

Meanwhile, he had married a Roumanian woman, joined the Masonic Order, of which he attained the rank of Master Mason, and continued to participate actively in Indian affairs, lecturing passionately against



Carlos Montezuma (1867-1923)
(Arizona Historical Society Library)

the maintenance of the federal Indian Bureau system. During this entire period he was also working full-time as a physician, which taxed his strength markedly. In a second marriage, he took as his wife Marie Keller, who worked with him. Soon after this marriage, his debilitated physique—already suffering from a chronic diabetic condition—fell victim to tuberculosis, and the two returned to Arizona in 1922. But Carlos could no longer continue his fight, and on January 31, 1923, he died at the age of 55, and was buried in the Indian Cemetery at Fort McDowell, Arizona.

Although his publication *Wassaja* had ceased, the name was revived when a similar newspaper was founded in California in 1972 in honor of his long fight for Indian rights.

Waldo Mootzka (1910-1940)

Also known as Mootska, "Point of Yucca," (Waldo = Walter) was a major Hopi painter who was especially noted for his imaginative representations of tribal ceremonies and mythological scenes. He was born in 1910 at New Oraibi, Arizona; his father was Tom Mootzka, his mother was a member of the Badger clan. The boy went to school in Albuquerque, and returned to Oraibi before settling in Santa Fe, New Mexico. Like most of the early Pueblo painters, he was self-taught. And though he was strongly influenced by another Hopi artist, Fred Kabetie, Mootzka tended to experiment with other styles and modes more than most of his contemporaries. Some of his work suggests a European influence in its three-dimensional quality which he achieved through modeling with colors, while some of his works are reflective of the flat, bright colors so common to Indian art of the Southwest.

Waldo Mootzka had a great feeling for color, and used a full palette to achieve a wide range of hues; his work is also marked by fine attention to detail. Much of his artistry is concerned with the mystical and symbolic elements in Pueblo life, and in common with most major Hopi artists, he returned again and again for inspiration to the subject of *Kachinas*—portrayals of men wearing elaborate costumes and masks who represent various supernatural beings in the Pueblo spirit world. He also portrayed village scenes and animals, although the latter tend to be stiff and formal.

Perhaps the best period of Waldo Mootzka's work was in the mid-1930s, even though at this time he had become increasingly debilitated by tuberculosis. In later years, in Santa Fe, he was sponsored by Frank Patania, who taught him silversmithing, an activity in which he had become involved almost full-time until he died in an automobile accident in Phoenix, in 1940, at the age of 38. He is buried at his home in Oraibi, Arizona.



"Kachina and Mana" Watercolor Painting by Waldo Mootzka; Hopi (Museum of Northern Arizona; Marc Gaede Photo)

Stephen Mopope (1898-1974)

Qued Koi, or "Painted Robe," was one of the Five Kiowa Artists who attained a major position in Indian painting in the 1930s and 1940s under the tutelage of Susie Peters and Oscar Jacobson. He was born August 27, 1898, near Red Stone Baptist Mission, on the Kiowa Reservation in Oklahoma. His grandfather was a Mexican captive, and his maternal grandparent was Apiatan, a noted Kiowa warrior.

During his childhood he was educated by his grandmother, who gave him much of his traditional knowledge and background. As a child he often spent his time drawing; on one occasion his great-uncle Silverhorn discovered the child sketching; delighted with the ability of the youngster, in concert with another uncle, Hakok, he taught him the technique and style of painting on tanned hide in the old way. This training was invaluable to him later in life, and he never abandoned the traditional approach.

He was encouraged by Susie Peters and Edith Mahier, who had taken a strong interest in the artistic skills of the younger Kiowa people, and when Miss Peters appealed to Dr. Jacobson at the University of Oklahoma Art Department, Mopope was one of the five youths selected for such training as was deemed to be desirable. Along with Tsatoke, Hokeah, Asah, Smoky and later, Auchiah, Mopope entered a life of artistic activity marked by exhibitions in various museums and galleries throughout the country.

Along with Jack Hokeah, Mopope proved to be an exceptional dancer, and the pair figured prominently in exhibitions and gatherings wherever the opportunity presented itself. He spent many of his younger days painting, and was commissioned to do murals in several United States federal buildings, as well as municipal and business buildings in Oklahoma.

In later years, he was not as active as some of the other Kiowa artists because he spent much of his time farming. He married Janet Berry, by whom he had two daughters. His work is highly prized in many museum and private collections, and he was awarded a Certificate of Appreciation by the Indian Arts and Craft Board in 1966. He died on February 3, 1974 at Fort Cobb, Oklahoma, a highly respected artist whose work graces many gallery walls throughout the world.

Moses (ca. 1829-1899)

Quelatikan, or Quelatican, "The Blue Horn," from his headdress, a major Sinkiuse Salish leader, was an essentially peaceful chief who managed for most of his life to keep his people from confinement on a reservation. He was born at Wenatchee Flat in central Washington about 1829. His father was a great leader of the Salish named Sulktalths-



"The Eagle Dancer" by Stephen Mopope; Kiowa
(Museum of the American Indian)



Watercolor Painting of a Buffalo Hunt,
by Stephen Mopope; Kiowa
(Museum of Northern Arizona; Marc Gaede Photo)



Moses (1829-1899)
(Washington State Historical Society)

cosum (Sulktashkosha), "Half Sun," and his mother was Karneetsa, "Beneath the Robes," one-half Spokane. As a boy his name was Loolow-kin, "The Head Band," but when he attended Henry M. Spalding's mission school, he was baptized Moses.

During the early part of his life, Moses lived peacefully, as did his people, simply because there were not very many Whites in the Salish territory. But as settlers moved into the Northwest in increasing numbers, confrontation between the two races became more frequent and more serious. Finally, in 1855, the Treaty of Walla Walla was signed, by which the leaders—or alleged leaders—of some of the tribes in the Eastern Washington area agreed to move to reservation lands, in return for government guarantees of safety.

Many warriors did not want to leave, feeling that they had not been fairly represented, and this led to the wars of 1855-1858. There is no record of the number of battles in which Moses participated, but according to General O. O. Howard he was the war chief in the Battle of the Yakima River against troops commanded by General George Wright. About 1854 he took the name of his father, Sulktalthscosum, meaning "Half Sun," or "Piece Split From the Sun," following the death of the latter in battle. In 1858, Moses became the leader of his tribe after the old chief, Quiltenock, had been killed by miners, and two younger chiefs, Ouhi and Qualchiah, had met the same fate at the hand of soldiers.

Moses was a big, handsome, ambitious man who set out to become the principal leader of all of the tribes in the area. He was also something of a successful diplomat, and although he fought no more major battles against the Americans, he was able to stave off the demands of the Whites that the Indians be put on a reservation. The Big Bend country of the Columbia River offered plenty of room to roam, hunt, and fish without disturbing the settlers, but in the mid-1870s the government brought pressure to move the Indians onto more restricted land. The result was inevitable: in 1877 open warfare broke out between the Army and Chief Joseph and his Nez Percés; the next year, the Bannock War began.

Moses kept his people away from these conflicts, insisting to General O. O. Howard that he was a man of peace who should not be confined to the Yakima Reservation with a lot of Indians whom he and his people did not know. Finally, in 1879 he was arrested, then paroled and sent to Washington to negotiate directly with the Department of the Interior officials. He won most of his points and was given a reservation near his home territory, next to the Colville Reservation. His people, however, never became firmly established there because of continued White pressure, and in 1884, under General Nelson Miles, troops moved in to force the band to move onto the Colville Reservation in spite of the earlier agreements; they live there today.

Moses continued to live peacefully as a farmer for the rest of his life, supported by a government annuity of \$1000 per year. He married several times—to Silpe, a Flathead woman, whom he left shortly following the marriage; later he married Quemollah and Kittitas, the daughter of Chief Ouhi; Mali (Mary) Shantlahow; and lastly, Peotsenmy, a Nez Percé woman. On March 25, 1899, he died at his home near Wilbur, Washington, and was buried in the Chief Moses cemetery on the Colville Reservation, near Nespelem, Washington.



Carved Horn Rattle with Wool Decoration; Salish
(Museum of the American Indian)

Mountain Chief (1848-1942)

Ninastoko or Nin-na-stoko, the last hereditary chief of the Blackfoot people, was born on Old Man River in southern Alberta, Canada in 1848. At the age of 18 he led the Blackfoot warriors against the Crow and Atsina at Cypress Hills, and a year later was the war chief in a great battle against the Kutenai, where he nearly lost his life in a hand-to-hand fight with Cut Nose. He was badly wounded in the leg in 1873, when he fought against the Crow, and limped for the rest of his life as a result of this injury.



Mountain Chief (1848-1942)
(*Museum of the American Indian*)

During the negotiations with the Whites which led to the signing of the Treaty of 1886 ceding lands east of the Sweet Grass Hills, Mountain Chief was an active participant and signer, and in 1895 he signed the treaty which transferred the land which is now Glacier Park.

An active representative of his people, Mountain Chief made several trips to the East, where he met with four different Presidents, including McKinley, Taft, Roosevelt, and finally Woodrow Wilson. During a somewhat theatrical ceremony, he officiated in 1922 at the "adoption" of Queen Marie of Roumania while she was visiting Glacier National Park, thereby nobly continuing one of the ceremonial responsibilities of the later Indian leaders living in the White man's world.

One of his more colorful activities was assisting General Hugh L. Scott who had worked for several decades in the recording of the Plains sign language. Mountain Chief was skilled in the art, and took a leading

role in the council which was filmed in motion picture by General Scott.

He was a remarkably colorful person, who made a striking figure when in costume, and became well known in the Glacier Park area. He went blind in his old age and died in his home on the reservation on February 2, 1942 at the age of 94. He was buried in the cemetery at Browning, Montana. He had one son, Walter, and a daughter, Rosa Mad Wolf.

Mountain Wolf Woman

(1884-1960)

Kéhachiwinga, "Wolf's Mountain Home Maker," was a Winnebago woman who was the subject of a remarkable autobiographical account written down by Nancy Lurie in 1958, and subsequently published in book form as *Mountain Wolf Woman*—a notable contribution to the literature of culture change and personality. She was selected by Dr. Lurie, in part, because her brother Hágaga had been interviewed by Paul Radin, and that account was published in an equally well-received book, *Crashing Thunder*. The comparison and contrast between the two provided a valuable insight into the life of one Indian family.

Kéhachiwingwa had a life which was typical in many ways of Indian women at the turn of the century. She was born into the Thunder clan in April 1884 at East Fork River, Wisconsin, the daughter of Charles Blowsnake and Lucy Goodvillage, both full-blooded Winnebago. She was forced by her strong-willed brothers to marry a man for whom she did not care, and later, when she had left him, was forced into yet another marriage. She had a total of 11 children, three of whom died. At the time of her interview, she had 39 grandchildren and 11 great-grandchildren; she was proud of her family and content with her life.

She was a conventional Christian for a time in her youth, but subsequently joined the Peyote religion, staying with this group for the rest of her life. Wherever she traveled—the Dakotas, Nebraska, Wisconsin—there were meetings of the members of this society, which found its adherents among many strata of Indian culture. Peyote is a hallucinogenic cactus plant (*Lophophora williamsii*), which brought intense religious and mystical experiences to those who consumed the small "button." It has since become better known as the sacrament used by members of the Native American Church.

Mountain Wolf Woman's account provided many White Americans with their first understanding and insight into this religious practice, as well as the life of a contemporary Indian woman. It was "the record of a great old lady recalling a memorable life," commented the *Chicago Sun Times*. And it was indeed just that; Mountain Wolf Woman lived to enjoy her fame, succumbing to pneumonia at the age of 76, in Black River Falls, Wisconsin on November 9, 1960.

Mary Musgrove (ca. 1700–ca. 1763)

Coosaponakeesa, a Creek interpreter, trader, and political leader, was an important figure in the founding and development of the colony of Georgia by James Oglethorpe. She was born at Coweta, Alabama in Creek territory around 1700, and lived on the Chattahoochee River until about the age of seven, at which time her White father took her to South Carolina to be educated. During her stay there she was baptized into the Church of England and given the name Mary. She returned to Alabama about 1716 and soon met and married a young White trader, John Musgrove; the couple moved to Georgia in 1732 and opened a trading post at Yamacraw Bluff on the Savannah River, exchanging trade goods purchased in Charleston for deer skins gathered by the local Creek hunters.

In 1733, Oglethorpe and ten others arrived with a charter from King George II allowing him to establish a new English colony south of the Carolinas and north of Spanish Florida. They found the Musgroves already there, operating a prosperous enterprise, and Mary soon became Oglethorpe's main interpreter and a trusted emissary in his dealings with the Indians of the area. Her influence among the tribes helped the English to establish their colony with minor difficulty. The Creek warriors fought on the British side in several battles against the Spanish, including Oglethorpe's attack on San Agustín in 1740, and the Battle of Bloody Marsh on Isla San Simón in 1742.

The next year Oglethorpe left Georgia, but Mary Musgrove continued to work for the English among her people. A second trading post was established at Mount Venture, on the Altamaha River, which became something of a "listening post" for the British, and her efforts there went far to prevent the land north of Florida from becoming a Spanish possession. It was at Mount Venture that John Musgrove died in 1739, and that Mary eventually married Captain Jacob Matthews of the ranger forces stationed at the Post. Subsequently, the couple went to Savannah because of Jacob's poor health, and he died there in 1742.

Mary remained loyal to the British, but was faced with increasing pressures from both the French and the Spanish to join their side as they exhorted the Creeks to desert the British. She continued to be effective as a negotiator between the several contestants, however, and at the age of 49 married Thomas Bosomworth, the chaplain of the colony and a Church of England clergyman. Unfortunately, Bosomworth seems to have been something of a scoundrel who was more interested in profit than piety; he abandoned his clerical duties and took up cattle raising on St. Catharine's Island in Georgia, which was among the properties Mary had induced the Creek council to grant her, along with Ossabaw and Sapelo Islands.

Bosomworth also managed to obtain appointment as Agent to the Creek Indians. But, as a climax to his persuasive efforts, he got Mary to title herself "Empress of the Creek Nation,"—an entirely fictitious

role, since the Creek people at no time had established any royalty. But Mary seemed unable to retain any sense of independence or realization of these manipulations of her position. Bosomworth had purchased his cattle on credit, and to pay for them, he got Mary to enter a claim against the English colonists for her past services. She claimed that, as Empress she was the sovereign ruler of the Creek Indians and not a subject of the King of England; in 1749 she brought a band of warriors to Savannah to press her claims in a more forceful way. The terrorized population of colonists prepared for battle, but managed to get the Indians to agree to a council, during which they were able to demonstrate how absurd Bosomworth's position really was.

The Creek listened, and finally withdrew, realizing that they had been used by Mary and her husband for selfish purposes. Abandoned, the couple stormed and threatened, but to no avail; the colonists refused the claim, but did allow them to go to England to present their case to the Crown in person. At that distance, Mary had an easier time, and in 1759 was paid a modest compensation, and allowed to sell Ossabaw and Sapelo. The pair returned to St. Catharine's, where Mary tried to reestablish her earlier good relations with the Indians and the colonists, but she died shortly afterwards, in 1763, and was buried on the island.



Naiche (1857-1921)
(Arizona Historical Society Library)

Naiche (ca. 1857-1921)

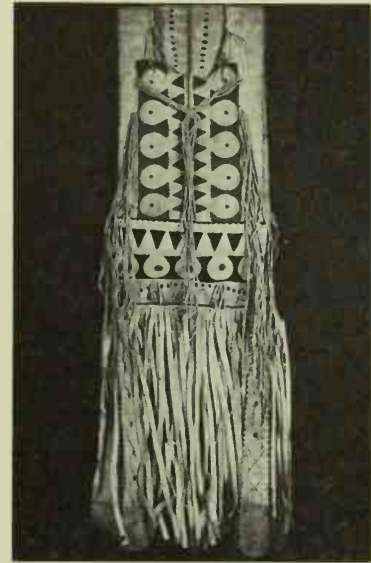
Also known as Natchez, or Nache, from *na-ai-che*, meaning "meddlesome; a mischief-maker," was an important Chiricahua Apache chief who was active during the period of the Apache Wars. He was the second son of Cochise; his mother was a daughter of Mangas Coloradas. As a youth, Naiche was the leader of many raiding parties, and following the death of his older brother, Tazi, he became chief of the Chiricahua.

In 1897, Naiche refused to be confined to the reservation established by the United States near San Carlos, Arizona. Instead, he fled into Mexico, along with Geronimo and a number of other warriors. Hiding out in the Sierra Madre Mountains, the band was able to carry out many raids on their traditional enemies, the Mexicans, as well as on American settlements in New Mexico. As to which man was actually "head" of the band, there is some disagreement among historians; Naiche was certainly the hereditary chief, but the greater reputation of Geronimo (especially among Whites), as well as his age, seems to have strongly influenced the younger Naiche to defer to him.

For several years the Apaches were hunted relentlessly by the Army, until they were finally caught by cavalry under the command of Captain Emmett Crawford. On May 25, 1883, Naiche surrendered to General George Crook. He and his band were then sent to San Carlos where they lived for a short time; but they soon became restless. In 1885 Naiche, Geronimo, and over 100 Indians left on what was

to be their last spectacular attempt at freedom. As usual, they headed south into the rugged country where the Army found it almost impossible to operate with any effectiveness. However, with the wise use of Apache scouts, the troops caught up with the little band in Mexico, and forced them to surrender. Geronimo, Naiche, and the band of warriors were sent to Fort Marion, Florida, then west to Mount Vernon Barracks in Alabama. The continued efforts in their behalf by General Crook and John Clum to allow their return to Arizona were to no avail; the hostile climate in that territory prevented any generous consideration, and finally the Apache group was invited by the Comanche and Kiowa people to share part of their reservation.

On October 4, 1894, Naiche, with 295 other Apache people, arrived At Fort Sill, Oklahoma, remaining there until 1913, still as nominal prisoners of war under Captain Hugh L. Scott. Naiche eventually returned to the Southwest, living in peace until 1921, when he died of influenza at Mescalero, New Mexico.



Buckskin Saddle-Bag with Cut-Out Decoration; Apache
(*Museum of the American Indian*)

Gerald Nailor (1917–1952)

Toh Yah, “Walking by the River,” was one of the most gifted artists of his day. He was born in 1917 at Pinedale, near Crownpoint, New Mexico, of Navajo parents. He attended Santa Fe Indian School, where he received his early training and encouragement; he was later assisted by Olaf Nordmark at the University of Oklahoma. In 1942 Nailor was selected to paint the mural decorating the interior of the Navajo Tribal Council house at Window Rock, and also created several murals in Washington, D.C.

Living as a rancher, Gerald married a Picuris girl, Santana Simbola, and had three children. In a tragic episode at the age of 35, he became involved in an altercation with a Picuris man who was savagely beating his wife. Nailor interceded to try to help the woman, but was brutally beaten himself. Taken to the Taos Hospital, he never recovered, and died on August 13, 1952, thus ending a career which had already proven itself—but which was destined to become far greater had it not been so tragically curtailed. His home was at San Lorenzo, Picuris, New Mexico.



Watercolor Painting of Stylized Yeibichai Dancers, by Gerald Nailor; Navajo
(*Museum of Northern Arizona; Marc Gaede Photo*)

Nampeyo (ca. 1859–1942)

Also known as Nampayo, Nampayu, this Hopi potter revolutionized her tribe’s ceramic art by bringing back the use of ancient forms and designs. She was born at Hano, Arizona about 1859, the daughter of Qotsvema, a member of the Snake clan, and Qotcakao, a Tobacco clan woman. Her name Nampeyo means “Snake Girl” in Tewa (*Tcu Mana*, with the same meaning in Hopi). The young girl began her

Nampeyo (1859-1942)
(Southwest Museum; Vroman Photo)



career by watching her grandmother make the large *ollas*, for carrying water, and other vessels which were used in everyday activities. Nampeyo lived at Hano, a small village adjacent to Walpi on the first of the three mesas where the Hopi had lived for several hundred years. Hano had been established around 1700 by members of the Tewa people who had come as refugees from Spanish oppression from New Mexico, and though they had intermarried and lived with Hopi people since that time, still retained their own speech and ritual practices.

As she progressed in her art, Nampeyo noted that many of the Hopi pottery techniques were superior to the methods that had been in use at Hano in recent times. She was a particularly attractive girl, and her first husband, Kwivioya, who married her in 1879, left simply because he feared that he would not be able to keep other men away from her. In 1881 she married Lesou, a young man from neighboring Walpi.

Her early departures from the traditional work of her Hano neighbors disturbed them; but when they saw that White traders were paying higher prices for her work, they began more and more to copy her. Sometime around 1892 she became interested in the ancient work of the tribe and began to search out old pieces that she might study. In 1895, her husband was hired by Dr. Jesse W. Fewkes, who had begun the excavation of Sikyatki, an early Pueblo ruin in the vicinity. Lesou was himself interested in the ancient forms, and told Nampeyo about the objects which the expedition was uncovering. She began to visit the camp, and also journeyed to nearby Awátovi, Tsukuvi and Payupki, where there were other ruins. The couple looked diligently for sherds, and in the abundant pieces of broken pottery which lay on the surface, found many old pieces which seemed particularly suited for their use.

In so doing, however, Nampeyo realized that she also had to adapt her forms to the old Awátovi and Sikyatki shapes, in order to give

them the best representation. Although some traders deliberately sold her work as antique, Nampeyo herself was not a copier; she simply took the elements of the prehistoric designs which appealed to her and incorporated them into her own work.

As she improved in her design, her ceramics took on the bold, fluid designs which introduced the background as an essential element, becoming a part of the whole creation. Even today, although many of her colleagues have adopted her techniques and forms, Nampeyo's work is still recognizable as a unique achievement.

Like many Indian artists "discovered" in the Southwest by Whites, she became a favorite, and was taken on several trips away from home to demonstrate her skill. In 1898 and 1910 she was in Chicago, and in 1904 she was employed by the Fred Harvey Company at the Grand Canyon, the first of several such long-time sponsorships by that firm. The Harvey alliance was instrumental in gaining a market for her pottery beyond the traditional White traders in the immediate area and her fame became truly worldwide.

Although she continued to work into her old age, the great intensity of her efforts affected her eyes, and she began to go blind; she could still form the pottery, but could no longer execute the remarkably fine, precise and fluid linear decoration for which she was famous. Her husband helped her, duplicating her artistry with surprising skill; following his death in 1932, her daughter Fannie carried on the tradition. Nampeyo died in her home at the age of 82 on July 20, 1942.

The role of Nampeyo in the revival of ceramics among the Hopi people is better realized when it is recalled that at the time she began to change from the traditional forms, there were almost no women producing pottery at Second or Third Mesa villages; only a few were still working at Walpi. Not only was she responsible for improving the quality of the ware itself, but today pottery is the major income-producing craft followed by the women, and the esthetic superiority of the designing is at once obvious in any comparison with older work.

Nampeyo and Lesou had four daughters—Annie, Cecilia, Fannie, and Nellie, all of whom have carried on the art to some degree, although Fannie seems to have most closely achieved the success of her mother.



Painted Clay Bowl by Nampeyo;
Hopi
(Museum of the American Indian)

Nana (ca. 1810-1895?)

Also known as Nané or Nanay, Nana was a minor Chiricahua Apache chief who had perhaps the longest fighting career of any of the Apache warriors. He was a companion-in-arms with Mangas Coloradas, and was closely allied with Victorio until the latter died in Mexico in 1880. Nana had sustained many injuries in battle, and in his later years was so crippled that it was difficult for him to mount a horse.

However, he was always steady and reliable in battle, and implacable in his determination to seek justice or revenge. After the death of Victorio, he vowed to avenge the loss, and rallied the band as well



Nana (1810-1895)
(Arizona State Historical Society Library)



Buckskin Dance Skirt; Apache
(*Museum of the American Indian*)

as other Chiricahua and Mescalero Apache warriors. In July 1881, they began a campaign of terror, at first attacking only isolated settlers. As they gained in strength and equipment, they picked larger, more ambitious targets, including an Army supply train.

The Ninth Cavalry was dispatched to apprehend Nana and his warriors and settlers formed posses to increase the pressure, but the Apaches either eluded or defeated them in battle. Nana seems to have been an excellent strategist who knew every hill and valley of the rugged New Mexico country in which he fought. By the time he had retreated into the Sierra Madre Mountains in Mexico in late August, his band had traveled over 1200 miles, killed between 75–100 enemies, and captured several hundred livestock.

The next year, Nana was captured in a surprise attack, and brought into the San Carlos Reservation located in southern Arizona. But again he escaped, this time in 1885, accompanied by Geronimo, Naiche, several other chiefs, and about 144 Chiricahua Apache. The band headed for the Sierra Madre range, where they separated, and Nana kept his people out of the hands of the Army for about a year. Finally, in March 1886, he attended a council at which several other Apache chiefs met with General George Crook, Lieutenant John G. Bourke, and other Army officials, to discuss a surrender.

The Apache were eventually sent back to San Carlos, and a large body of them were later shipped to Florida, finally ending up at Fort Sill, Oklahoma, where they were given land. It was there that Nana, now an old man of perhaps eighty years or more, ended his career, still hostile to White controls. He died about 1895 and was buried in the Apache cemetery near Fort Sill.

Daniel Ninham (ca. 1710–1778)

Ninham was a Mahican chief and member of the Wappinger Confederation who led his forces on the colonial side during the American Revolution. The place and exact date of his birth are not known, but he first came to public notice when he was mentioned as an important member of the “Wappinoes” tribe in a document dated October 13, 1730. He became chief in 1740, after which he established his home at Westenhuck, and was apparently a force to be reckoned with in the area of western New England and east-central New York during the Indian Wars of 1746 and 1754.

In 1755, Ninham joined the English side under Sir William Johnson, and proved to be a loyal, valiant fighter. With some of the other chiefs in the Confederacy, he sailed to England around 1762. They were greeted with a great deal of popular acclaim, interest, and curiosity, as would be expected in those days. Their testimony that most of their lands on the east side of the Hudson River had been taken from them forcibly and illegally during British warfare was received with sympathy and promises of fair restitution.

But when Ninham returned to the colonies, the authorities there were not so quick to correct injustice. He found that what had already angered the colonial White settlers applied equally to the Native American inhabitants of the land. Their case languished in the courts, while the people grew restless on the reservations. In fairness, it should be noted that the American Revolution intervened, distracting all such legal matters.

With the outbreak of hostilities, Ninham led his fighting men on the side of the colonists in an effort to improve the relationship between the two races, and to prove loyalty to the citizens in the New York area. His warriors fought well and valiantly, and on August 30, 1778 he led some 30 men on a scouting expedition toward Yonkers. At Cortlandt's Ridge, he encountered Colonel Eminck, who tried to entrap Ninham and his party, but failed. On the next day, in a desperate effort, the Mahican band made a "last stand" at Kingsbridge against the British, but was defeated; Daniel Ninham himself was killed in the fighting on August 31, 1778. He is buried at Pelham's Neck, in Westchester County, New York.

Ninigret (ca. 1600-1678)

His name is also spelled Ninicraft, Nenekunat, and Niniglud (of unknown meaning); this Niantic sachem was a brother-in-law or brother, of Miantonomo. No details exist concerning his birthplace or parentage, but he is known to have maintained a home at Wequapaug in Rhode Island, where he managed to establish irregularly peaceful relationships with the Whites for most of his life. Owing to the times, and the incessant hostilities between the colonists and the several Indian tribes in the southern New England region, this balance was achieved only by dextrous diplomacy.

During the Pequot-Narragansett War of 1632, Ninigret remained independent; indeed, this attitude was expressed in such firm terms that it annoyed the Boston authorities and adversely affected their mutual relations. In 1637 Ninigret was called to the colonial court to defend himself against charges of harboring some of the refugee Pequot warriors—a claim apparently brought against him by Uncas, who was jealous of his position. While he was able to clear himself somewhat, the next year he was forced into a treaty which also involved the payment of a large annual tribute of wampum. Later, in May 1645, he was again charged with faithlessness, and because he had not fulfilled the payment of wampum due from the earlier agreement, he and the other Narragansett chiefs had a further fine of 2000 fathoms of wampum added, which was to be paid within 20 months. An annual tribute in wampum was also charged for those Pequots held by the Niantic and Narragansett peoples. Until the total amount was settled, the sons of several of them, including the son of Ninigret, were to be kept in Boston as hostages.

It must be realized that this amounted to a string of handmade shell beads almost 2½ miles in length—an amount far beyond the ability of the impoverished people to pay. Completely aside from the greed this levy reflected, the matter of payment of wampum fines was a perpetual cancer in the relationship between the English and the New England Indians, and one which was never completely resolved. Nor could it hope to be settled peacefully; the time-consuming process of bead manufacture took Indians from their food-raising and hunting pursuits, stripped them of any surplus wealth, and added further resentment to the injustices they suffered daily.

In 1652, Ninigret visited Manhattan, where he spent the winter with the Dutch. Uncas charged that he had secretly engaged in negotiations against the English; this aroused the paranoia of the colonists who accused Ninigret of treachery—apparently without justification—and summoned him to Boston in September 1653 to defend himself. Nothing came of the affair, but the false charges deepened his antagonism towards the Whites, just as his own proud and haughty behavior infuriated them. During the intervening summer, Ninigret had turned his attention to intertribal frictions, which had become increasingly serious. He attacked the forces of the eastern Long Island sachem, Ascassasotick, who was emboldened by his English friends; the assaults increased back and forth, culminating in the death of Ninigret's nephew. Ninigret thereupon raised a large army, with the intent of destroying the Long Island tribe, hiring warriors from surrounding tribes to assist him.

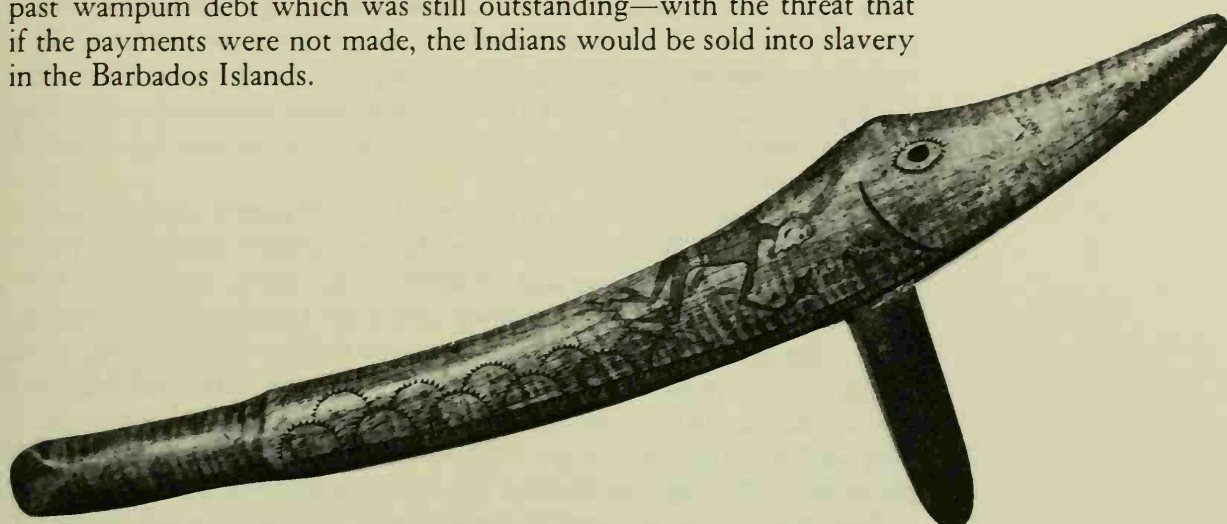
There seems to be little doubt that he would have succeeded in his purpose, had the English not interfered. Claiming that the Long Island people were under their protection, that he had failed to pay the tribute due, and that he was still harboring some of the Pequots sought by the English, they sent a force under Major Willard with some 300 men against him. While some of the charges may have been specious, it seems true that Ninigret was protecting those few Pequot in his band; but it is equally certain that much of the colonial concern had more to do with the prospect of such a large armed force on their frontier than any defense pact with subject Indian tribes.

The Niantic chief did not defend himself, but gathered his forces and abandoned his village, taking refuge in a large swamp nearby. Willard was able to achieve the surrender of some 150 Pequot refugees, destroy crops and wigwams, but there was little direct combat in the desultory campaign. Eventually Ninigret was forced to agree to a humiliating peace treaty on October 18, 1654, which required further payments of wampum.

But conflicts between the tribes did not come to the same peaceful conclusion. The pressures of the times were too great, and the aggravations caused by the White-imposed government did not allow any truce. The Niantic and the Narragansett continued to harass the eastern Long Island peoples, repeatedly attacking them and keeping tensions high in the southern New England region. At the same time, Uncas took full advantage of the situation to further his own interests, accusing Ninigret and the others of transgressions whenever possible.

On one occasion, some Indians [probably Narragansett] fired into

a colonist's home, setting it ablaze. Out of this episode came the command in 1660 for Ninigret and other chiefs to deliver the guilty parties to Boston for punishment, failing which they would be forced to pay a 500-fathom wampum fine, plus another 500 fathoms punitive levy. Further, a bill was presented to him, requiring reimbursement of the past wampum debt which was still outstanding—with the threat that if the payments were not made, the Indians would be sold into slavery in the Barbados Islands.



Wooden Warclub with Iron Blade and Incised Decoration; Mahican (*Museum of the American Indian*)

The complete outcome is not known, and apparently the English were not strong enough to secure complete fulfillment of this staggering penalty. The Connecticut authorities did agree to accept a mortgage on Niantic land—an agreement which was signed by Nene-glud [probably Ninigret] and two other sachems.

After this episode, Ninigret seems to have declined in power; he remained occasionally active in his pursuit of the eastern Long Island peoples, but had little contact with the Whites. He took little, if any part, in King Philip's War of 1675–1676, due perhaps to his advanced age. He died at his Wequapaug home shortly after, in 1678, still holding the allegiance of the Niantic and Narragansett peoples. He was never a convert to Christianity, although he did not seem to have been opposed to the religious doctrines so much as to have been offended by the actions of those who claimed to be Christians. When asked by Dr. Mayhew why he was not a convert, he said, simply, "Go and make the English good first, and then I will consider it."

His son, Thomas Ninigret, recorded as an important Narragansett chief in the first quarter of the 18th century, is often confused with the father.

Peta Nocona (ca. 1825–ca. 1861)

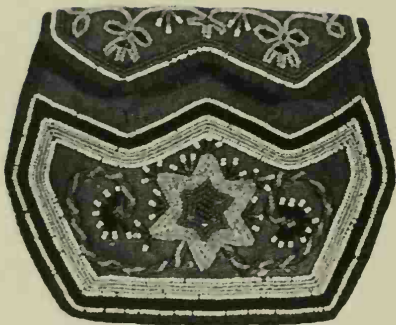
Usually known as Nocona, or Nokoni, "The Wanderer," from *peta nokona*, "lone camper," or "one who camps alone," this Comanche chief was one of the most feared raiders on the early Southwestern Plains. Little is known of his birth or parentage, but he was the leader of a band of Quahadi Comanche who raided Fort Parker, Texas, in

1836, kidnapping several White settlers, including a nine-year old girl named Cynthia Ann Parker.

She was eventually adopted by the Comanche and given the name Preloch, growing up as a member of the tribe and apparently quite content with the Indian way of life. Nocona married the young girl, who bore him several children, including the great Comanche leader Quanah Parker. There seems ample evidence that this was a love match, for contrary to Comanche custom, Nocona took no other wife during the rest of his life. They lived the traditional Comanche life, moving from camp to camp, with the men often leaving on extended hunting and raiding expeditions.

In December of 1860, a group of Texas Rangers under Captain Sul Ross invaded Nocona's camp while the warriors were away hunting. Many of the women and children in the camp were killed outright by the Rangers, but a few, including Cynthia Ann Nocona, were captured. She was returned to the Parker family, who tried to get her to return to the White way of life. But she refused, and was imprisoned in her own home—for her own good, said her parents—after she had tried to escape back to her Indian family. She died in the home of her parents about a year later, literally of a broken heart.

Peta Nocona never saw his wife after the kidnapping, and died from an infected wound about 1861 in the Antelope Hills, having established a romantic frontier legend.



Bead-Decorated Cloth Pouch; Mohegan
(*Museum of the American Indian*)

Samson Occom (1723–1792)

The son of Benoni Ocum, or Occum (“On The Other Side”), he was a Mohegan clergyman born in New London, Connecticut in 1723, and educated by Reverend Eleazar Wheelock, the noted missionary and teacher. Samson was christianized in 1741 and in 1749 he moved to Long Island, where he married a young woman, Mary Fowler (or Mary Montauk), by whom he had ten children. In 1759, without the benefit of much formal education, he was ordained by the Long Island Presbytery, and became a preacher to the Montauk people. Throughout this period he maintained his contact with Wheelock, and in 1765 sailed to England to help raise money for Wheelock's new Indian Charity School. He was the first Indian known to preach in England, and this trip, lasting over two years, attracted wide interest. He was an impressive orator and his appearances were well-staged; he raised £12,026—sufficient funds for the school to move to new quarters in New Hampshire, where it evolved into Dartmouth College.

When Occom returned to the colonies, he became estranged from Wheelock, who had turned his school from teaching Indians to the education of Whites who were to become missionaries to the Indians. Occom accused him of “turning an Alma Mater into an Alba Mater,” and began traveling among the New England tribes, preaching and teaching. He was not so much interested in theology as he was in personal morality, and he became a popular orator among many Indians.

Another of his concerns was the effects of the burgeoning White population on his people. In 1773 he developed a plan to settle some hard-pressed New England Indians in New York State on land belonging to the Oneida tribe. After the turbulent Revolutionary War years and other difficult times, the Brotherton Community was formed in Oneida County, New York in 1786.

Samson Ocom served as minister at Brotherton, but turned more and more to drinking, brought on primarily by frustration with his efforts to obtain a fair hearing for his community. He died a bitter, tired man at New Stockbridge, New York on August 2, 1792 at the age of 69.

Oconostota (ca. 1710-1783)

His name is derived from *áganu-státa*, "groundhog sausage," the major Cherokee war chief of the 18th century, who was in turn an ally and then an enemy of the English during the early days of colonization in the Southeast. Little is known of his birth or parentage, but he is believed to have been one of the six Indian leaders invited to visit King George II around 1730; Attakullakulla was also in that party, and the two worked together throughout their long careers.

During the early days of the English frontier wars against the French, Oconostota was helpful to the British, but the spread of settlements, and increasing friction between Indians and Whites, aggravated by poorly concealed contempt of the latter towards the original owners of the land, threatened to explode in an all-out war. The Cherokee began to take revenge for savage attacks upon them by some of the settlers, and when Oconostota headed a party of 32 chiefs to Charlestown to talk peace with Governor William H. Lyttleton in 1759, the latter demanded that the Indians guilty of one of the attacks be surrendered for trial. When the Cherokee refused on grounds of justified defense, he had them all thrown into jail.

Although Oconostota was shortly released through the strong intercession of Attakullakulla, the peace chief of the tribe, who gave up one of the fugitives sought by the British, Oconostota returned home a bitter enemy of the Whites. In alliance with his Creek neighbors, his forces besieged Fort Prince George in 1760. In reprisal for the humiliation of being jailed, Oconostota killed Lieutenant Richard Corymore; thereupon the garrison executed the Cherokee hostages who were still being held. This touched off a series of attacks upon settlers throughout the area, culminating in a major assault on Fort Loudon in Tennessee, and the massacre of over 200 Whites. English reinforcements moved into the area under Colonel Archibald Montgomery, who, with 1600 men relieved Fort Prince George and attacked and destroyed most of the Lower Towns of the Cherokee tribe. However, he was completely defeated in his efforts to help Fort Loudon, was forced to retreat, and was ultimately replaced by Colonel James

Grant the next year. The latter headed a strengthened force of 2600 men and laid waste to all of the Middle Towns, finally forcing the Indians to sue for peace and a treaty in 1763 which set the stage for even greater encroachment upon their lands.

In 1768 another war ended the ancient conflict between the Cherokee and the Iroquois—when Oconostota and several other chiefs went to New York to seal a pact to that effect. In the Revolutionary War the Cherokee lands were under increasing pressure from White settlers. Largely because of this, the Indians allied themselves with the English against the colonists. Unsupported by the former, however, the Cherokee suffered defeat after defeat, and Oconostota was finally forced to give up the tribal leadership; his age and physical infirmity had made him no longer the daring, skillful war strategist that he had once been. He relinquished command to his son Tuxi (the Terrapin), and shortly thereafter died at Echota in 1783.

Opechancanough (ca. 1545–1644)

O-pe-chan-can'ough, also called Mangopeomen, was a Powhatan chief and the brother of Powhatan. The meaning of the names is not known. He was born about 1545, apparently at Powhatan village. He was a bitter enemy of the English and in 1608 captured Captain John Smith, whose life was saved by Powhatan's daughter (and niece of Opechancanough), Pocahontas. After his release, Smith wanted to develop better relations between the colonists, whose food supply was always in jeopardy, and the Indians. He made arrangements to meet with Opechancanough to negotiate a trade; the contemptuous refusal of the latter to supply any food and Smith's determination to show the Indians that he and the colonists were a force to be respected, caused him to seize the chief by the hair, at pistol point, and hold him for ransom. There was no bloodshed and Opechancanough was ransomed by his people; but he never forgave the Whites for the humiliation he suffered.

Animosity and distrust between the two peoples continued with only a brief period of relative calm following the marriage of Pocahontas and John Rolfe, during which time Powhatan was able to contain the strong passions. At the death of Powhatan however, Opechancanough dominated the tribe even though his elder brother Opitchipan became chief. Plans were immediately laid by Opechancanough to destroy the Jamestown colony, and despite the fact that a Christian Indian, Chanco, revealed the plot to the English, 347 settlers were massacred on March 22, 1622. For many years thereafter, intermittent warfare continued between Whites and Indians.

Opechancanough grew old, but never relented in his firm determination to drive the English out of Indian country. Although he was in his nineties, and confined to a litter by his infirmities, he led his forces in a climactic battle on April 18, 1644, during which both sides suffered heavy casualties; the Whites lost over 300 men. The Indians finally retreated, and in the flight following their defeat, Ope-

chancanough was captured and taken to Jamestown, where he was shot by one of his guards.

Opothleyaholo (ca. 1798–1862)

Hupuehelth Yaholo, from *huhuewa*, “child,” *hehle* “good,” *yaholo*, “hallooer,” or Hupuihilth Yahola, and Apothleyahola, best known as Opothleyaholo—the variety of spellings is a good indication of the difficulty early historians had in the transcription of Indian names. This Creek chief was an important leader of the Muskogean people in Indian Territory who supported the Union in the Civil War. He was born in the Creek Nation in Georgia about 1798 and very quickly became one of his people’s leading warriors.

He fought against Andrew Jackson in the Creek War of 1813–1814, which ended in defeat for the Indians at Horseshoe Bend. In peacetime he became the Speaker of the Upper Creek Council and participated in many of the land negotiations with the Whites. In the 1820s William McIntosh and his Lower Creeks ceded their lands and moved west to Indian Territory. Opothleyaholo went to Washington, D.C., to protest removal, but encountered only deaf ears; the Creeks were forced to sign a series of agreements which required them to leave their homeland.

By the terms of the Treaty of March 1832, the Creek were given five years to complete the cession of all lands east of the Mississippi in exchange for a reservation in Indian Territory. In 1832 Opothleyaholo accompanied Benjamin Hawkins, the Indian Agent, to Texas to purchase lands for the Alabama Creeks, for which they paid \$20,000. In 1826 he lead about 2700 of his people on a harrowing journey to the west; almost 400 died en route. The Creek refugees eventually settled into their new territory, and under the honest, intelligent administration of Opothleyaholo, many of them prospered. His philosophy of leadership was perhaps summed up in a speech which he gave on education: “We Indians are like an island in the middle of the river. The White man comes upon us as a flood. We crumble and fall . . . Let us save our people by educating our boys and girls and young men and young women in the ways of the White man. Then they may be planted and deeply rooted about us and our people may stand unmoved in the flood of the White man.”

The Lower and Upper Creek peoples in Indian Territory had little to do with each other. When the Civil War came, the South enlisted many of the Lower Creek in their cause, while most of the Upper Creek remained loyal or joined the Union. In 1861 the Confederates moved into Indian Territory, and undertook several battles in an effort to establish their control, most of which were successful; in December, after suffering several defeats, Opothleyaholo retreated, leading a band of refugees across the border into Kansas. He lost all his livestock, his land, and most of his once-impressive wealth. Age, earlier experiences, and the shock of the defeat caused his early death in 1862, near Leroy Creek, Kansas. He had one wife, two daughters, and a son.



Opothleyaholo (1798–1862)
(Oklahoma Historical Society)



Stroud Cloth Bag; Seminole
(Museum of the American Indian)

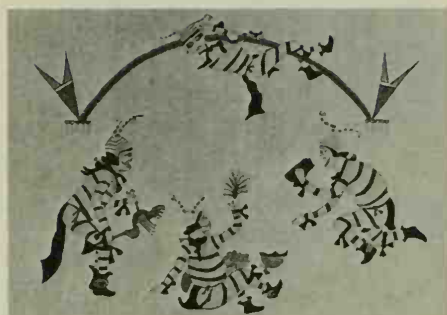
Oqwa Pi (ca. 1900–1971)

From Tewa *oqwa pi*, “Red Cloud,” also known as Abel Sánchez, one of the earliest Pueblo Indian artists, was one of the major influences during the formative years of watercolor painting in the Southwest. He was born at San Ildefonso Pueblo, New Mexico, about 1900, the son of full-blooded Tewa parents.

He began painting about 1919, after his education in Santa Fe schools, but was untrained in art. Shortly afterwards, his talent was recognized and he was encouraged by local art patrons. He was a hard worker, who turned out a large amount of painting throughout his life. He made a good living at painting, and is one of the few Southwest artists who never succumbed to liquor or any other illnesses induced by hardship and neglect.

He served as lieutenant governor of his Pueblo, and was later elected governor of San Ildefonso, an honor accorded many Pueblo artists during their careers. Indeed, it is probable that more artists have become major political figures in Indian life than in White culture.

His work has been published widely, most notably in journals and books dealing with Indian art. He first exhibited in a major show at the Exposition of Indian Tribal Arts, in New York City in 1931, and was later included in almost every primary Indian art show in the United States. Oqwa Pi has been honored by awards from many exhibitions, as well as by his own colleagues; he worked quietly but energetically until his death in March 1971, at his home in Santa Fe, New Mexico.



“Koshares.” Watercolor Painting by
Oqwa Pi
(Museum of New Mexico)



Oqwa Pi (1900–1971)
(Museum of New Mexico; Wes Brad-
field Photo)

Osceola (ca. 1804–1838)

He was also called Assiola, from *asi-yaholo*, “Black Drink Crier,” referring to *asi*, the purifying emetic used in the busk ritual, and *yaholo*, the long-drawn-out cry of attendants at the ceremony. Some accounts derive the name from Hasse Ola (*háshay* “sun,” *ola* “rising”), “The Rising Sun,” but this is not generally accepted; even less accepted is the name Ossiolachih, “Singing Eagle.” His ceremonial name was Talassee Tustenuggee, whence the nickname “Talcu” sometimes applied to him. His birthplace is unclear; most accounts say that he was born about 1804 east of the Chattahoochee River in Georgia. An equally early source attaches his origin to the Tallapoosa River in Alabama, sometime between 1800–1806.

His ancestry is equally controversial. Most records agree that his mother was a full-blooded Creek woman (perhaps Polly Coppinger), but the ancestry of his father is less certain. One account claims that he was an English trader named William Powell (hence the common boyhood name Billy Powell applied to the lad). However, Osceola always claimed to be full-blooded, and it is more generally thought that Powell was the mother’s second husband.

Following the Creek War of 1813–1814 many Creek people fled from Georgia seeking refuge with other tribes; Osceola and his mother seem to have been among this group, going into the Seminole country of northern Florida. Subsequently they were caught up in the First Seminole War of 1819, and it is quite possible that even as a teenager he participated in combat against the forces under General Andrew Jackson in 1819. There is a report that he was captured in 1818 by Jackson during the campaigns against the Spaniards in Florida, but was quickly released because of his age.

Although not a hereditary chief—nor, as far as is known, ever elected to that position—Osceola soon achieved a position of leadership by virtue of his abilities. Like most Seminole, he opposed the treaties of Payne’s Landing in 1832 and of Fort Gibson in 1833, by which certain chiefs had agreed to move to Indian Territory within three years. He had married two young sisters, in accordance with Creek custom, and moved into the Big Swamp, Ouithlocko, which became his home. He had two sons as a result of his marriage.

One of the sisters was called Chotter, or Chechoter (“Morning Dew”), the daughter of a Creek chief and a fugitive slave mother. By the laws of the day, if the mother was a slave the daughter was also considered a slave. One day, Osceola took her to Fort King, where two professional slave catchers who were talking to General Wiley Thompson, commander of the fort, recognized the girl and claimed her under the law. Thompson told the men to take her and Osceola was unable to prevent her being dragged away in irons for shipment to the slave states. Shocked at the barbarity of the White man’s law, Osceola vowed to spend the rest of his life revenging this savage act.

In 1835, when General Thompson brought together many of the Indian leaders to gain their consent for a confirmation of the terms of the earlier treaties, most silently refused to touch the pen proffered



Osceola (1804–1838)
(Museum of the American Indian)



Fringed Buckskin Coat of Osceola;
Seminole
(*Museum of the American Indian*)

for the purpose. Osceola, however, is said to have expressed his feeling more vividly, plunging a hunting knife through the document. He was arrested and imprisoned but was released when he promised to support the impending emigration. Instead of keeping his promise to support the emigration he organized active Seminole resistance and achieved the revenge he had sought by killing Thompson, and also Charlie Amathla, one of the leading Seminole forces behind the agreement to the Fort Gibson Treaty.

Thus began the Second Seminole War, from 1835–1842, in which the 30-year-old Osceola was clearly recognized as the most important Indian military leader involved, and government efforts focused on his elimination. On Christmas eve of 1825, Major F. L. Dade and a force of about 100 men left Fort King to achieve this end. Within three days all but three of his troops had been killed by Osceola and his warriors. Many soldiers were sent on missions to capture or kill Osceola but the Seminole engaged in one of the great early guerrilla campaigns, employing elusive tactics with remarkable success. The humiliated Army began to hear criticism from politicians and the public for its failure to end the costly war; at the same time there was a great ground swell of respect and sympathy for Osceola, for the Seminole people, and the cause for which they were fighting.

Generals succeeded one another in a vain effort to gain a decisive victory, and finally in October 1837, the area commander General Thomas S. Jesup, frustrated by his troop's failures and infuriated by the criticism from politicians and the public called for a conference with Osceola under a flag of truce. Flagrantly betraying the truce promise, Jesup had Osceola seized and bound. There was a public outcry at this wanton treachery, but Jesup had the famous leader imprisoned in Fort Moultrie, South Carolina.

Within three months, Osceola was no longer a problem; he died on January 30, 1838. There are varying accounts as to the cause of his death—poison, maltreatment, or malaria—but all agree that lack of freedom and disillusionment at the treachery of the Whites had a devastating effect upon his will to live. He was buried just outside of Fort Moultrie, on Sullivan's Island, in the harbor at Charleston. Even at his death there was no rest from White invasion; his head was cut off and for many years was on display in the "Medical Museum" of Dr. Valentine Mott, until it was destroyed by fire in 1866.

The war continued sporadically for another four years, but with the loss of their great leader Seminole determination to resist also seemed to erode. In 1842 most of the remaining Seminole moved to Indian Territory, although some remained hidden in the swamps and are the forefathers of the contemporary Seminole people in Florida.

Oshkosh (1795–1858)

His name is also spelled Oskashe and Oiscoss, from *uskasha* or *oshkushi*, meaning "hoof," or "nail," which is actually a reference to a

major tribal social division and symbolic of a brave animal; from the name comes the occasional interpretation of "The Brave" for this important warrior who fought against the United States in his youth, but eventually changed sides in later years. He was a Menomini leader who was born at the Old King's Village on the Fox River near Green Bay, Wisconsin in 1795. Little is known of his parents, although he is known to have been a member of the Owasse clan. He first came to public notice in the War of 1812 when he and about 100 warriors joined the British forces, fighting under Chief Tomah. He helped capture Fort Mackinaw from the Americans and earned the name by which he was permanently known.

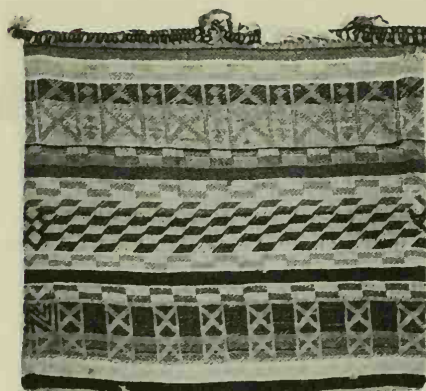
The next year he participated in an unsuccessful attack on Fort Sandusky, Ohio and demonstrated his skill as a warrior in many battles thereafter. Though he was a descendant of a family of important chiefs, Oshkosh himself did not become a leader until the U.S. Indian Agent Lewis Cass appointed him head chief of the Menomini on August 11, 1827—the Whites needed a leader to negotiate and sign the Treaty of Butte des Morts, and Oshkosh was acceptable to both parties. This treaty involved an attempt to solve the dispute between the Menomini and a group of Iroquois led by Eleazar Williams who desired to settle in the region.

Oshkosh eventually became adjusted to American sovereignty in the Great Lakes area and after British efforts to stir up the Indians against the new country subsided he fought on the American side in the Black Hawk War of 1832. Following the success of that campaign, he seems to have made every effort to keep the peace with the United States and to try to get his people to adjust to White authority as much as he possibly could. Perhaps his greatest test in this effort was at the time he signed the Treaty of Lake Powahekone in 1848, whereby the Menomini ceded lands in Wisconsin; that he was not overthrown by his people is indicative of his position and strength.

Oshkosh was effective in his dealings with the Whites and was respected by his tribe as a great orator and wise spokesman. Not a large man, he was affable and possessed of singular common sense; unfortunately, he had a terrible temper which he frequently was unable to control. More serious was his addiction to liquor; he often had problems with intoxication, which earned him the contempt of the Whites in the area and he died in a drunken brawl at Keshena, Wisconsin on August 20, 1858. His son succeeded him as tribal chief.



Oshkosh (1795-1858)
(*State Historical Society of Wisconsin*)

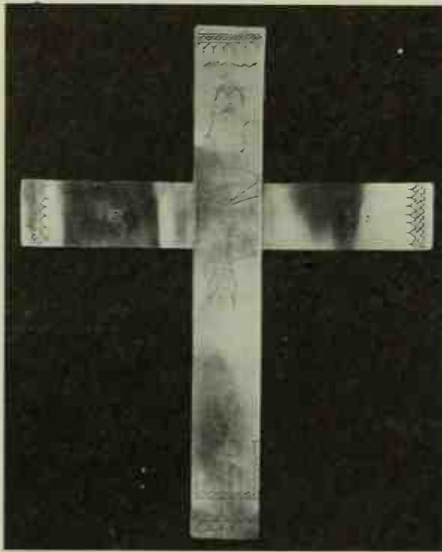


Woven Yarn Medicine Bag; Chippewa
(*Museum of the American Indian*)

John Otherday (1801-1871)

Also known as Other Day and Angpetu Tokecha, this Wahpeton Sioux missionary and interpreter figured prominently in the Sioux uprisings at Spirit Lake and New Ulm. He was born at Swan Lake, Minnesota in 1801. His father was Red Bird (Zitkaduta) and his mother was a Sioux woman from Minnesota.

In his youth, Otherday was apparently a headstrong young man given to strong outbursts of temper; on one occasion, he killed two



German Silver Cross with Engraved Designs; Sioux
(*American Museum of Natural History*)

of his companions during a drunken brawl. With the advent of White settlers into the area, however, he seems to have changed remarkably. He eventually converted to the Christian faith and joined Dr. Thomas S. Williamson's church, and was baptized under the name of John. He abandoned most of his people's customs and adopted the habits and clothing of the White man.

He married a White woman and settled on the Sioux Reservation in Minnesota. During the Spirit Lake outbreak led by Inkpaduta in 1857, Otherday rescued one of the captives, and tried to track down some of the culprits. And later, when Little Crow attacked New Ulm in 1862, Otherday warned the settlers of their danger, guiding a band of 62 to safety at St. Paul, and then aided others to escape the attacks of the Sioux raiders. He subsequently served as a scout for General Sibley in efforts to capture Little Crow and his warriors.

These exploits made him a hero to the White settlers, and in 1867 he traveled to Washington, where he was received with ceremony, awarded a grant of \$2500 by Congress, and figured in the signing of the Wahpeton-Sisseton treaty on February 19, 1867. Returning to Minnesota, he built a new home with the money, occupying a farm near Henderson, Minnesota for a few years. His attempts at farming did not succeed, however, and he sold his home, moving to the Sisseton Sioux Reservation in South Dakota.

Another house was built for him on the Sioux Reservation and he lived out the rest of his days in peace. He suffered from tuberculosis and in 1871 succumbed to the disease. He was buried a few miles south of Peever, South Dakota.



Ouray (1820-1880)
(*Colorado Historical Society*)

Ouray (ca. 1820-1880)

"The Arrow," also known as Willie Ouray, was a famous chief of the Uncompaghre Ute. The year of his birth is a matter of uncertainty; he was born about 1820 (some say 1833) in Taos, New Mexico, the son of a Ute father and a Jicarilla Apache mother (one account claims that his father was Guera Mura, a Jicarilla captive). He learned Spanish as a boy and used that language for most of his life. In his youth, in southern Colorado, he fought with the Kiowa and the Sioux, and lost his only son; the latter was taken as a captive and never given up by the warriors.

At his father's death in 1860, Ouray became chief. He was actually appointed in Washington, where he was given the title, medals, and a \$1000 annuity. He was also appointed government interpreter. He was known then, and continued throughout his life, to be a staunch friend of the White man, although he was equally firm in defending the interests of his people. He signed "U-ray, the Arrow," to the Treaty of Conejos, in Colorado, in 1863. At this time he was closely associated with Kit Carson, then a military officer, and in the summer of 1867 the two took a strong hand in suppressing the revolt of another Ute leader, Chief Kaniatse.

Ouray journeyed to Washington again in 1872 to give strong resistance to the governmental takeover of lands which had been permanently granted to the Ute. Though his manner was generally acknowledged to be dignified, at one point in the arguments he lost his temper with an official who accused the Ute of laziness: "We work as hard as you do. Did you ever try skinning a buffalo?" Although the next year he was forced to accept a compromise settlement, he did manage to secure a better award for his tribe than many others enjoyed.

In 1879 the Ute people around White River became embroiled in a dispute with the Indian Agent, one Nathan Meeker. When he called for military aid, the Indians in the area killed him and seven other Whites and held some Agency women as hostages. When the Army troops arrived, the conditions were set for a savage, bloody conflict, but Ouray intervened and was able to capitalize upon the respect held by both sides for him, and effected a peaceful solution.

Ouray married at least twice; his earlier wives are not known, but in 1859 he married Chipeta, a Ute woman who was at his side when he died at Ignacio, Colorado on August 27, 1880, a victim of Bright's disease. They had no children. He was secretly buried south of the town, and in 1925 was reburied at Montrose, Colorado. He was succeeded as Ute chief by Shavanaux (Shavano).

Arthur Caswell Parker (1881-1955)

Gawasowaneh, "Big Snowsnake," a major Seneca figure in New York State anthropology and museum professional activities, was born on April 5, 1881 at Cattaraugus, New York to Frederick Ely, a part Iroquoian father, and Geneva H. Griswold Parker, of Scotch-English ancestry. He was probably about one-quarter Iroquoian blood. His grandfather was a brother of General Ely S. Parker, the noted Army officer and Indian Commissioner. Young Arthur studied at Dickinson Seminary in Pennsylvania and then entered Harvard University, where he came under the influence of the leading anthropological museum director of the day, Dr. Frederick Ward Putnam. Unfortunately, he never completed his Ph.D. degree, which was to be a cause of permanent regret to him, although he was awarded an honorary degree by Union College in 1940.

Parker became a field archeologist for Harvard's Peabody Museum in 1903-1904, also working part-time at the American Museum of Natural History during that period. In 1906 he was appointed state archeologist for the New York State Museum at Albany. During this period he participated in excavations in Iroquois country and wrote many articles and books, including *The Archaeological History of New York*, which was the leading study of the subject for many years. He organized the New York State Archaeological Survey and built the Museum into a major anthropological facility; it was a great



Arthur Caswell Parker (1881-1955)
(Rochester Museum & Science Center)

accomplishment, but also became the scene of one of the major tragedies of his life. In 1911, a disastrous fire struck the west end of the Capitol building, destroying most of the irreplaceable Indian paintings and objects collected before 1850 by Lewis Henry Morgan, as well as much of Parker's own collection, equally unique, although perhaps less ancient.

As a founder of the *American Indian Magazine*, 1911-1916, and an officer in many ethnic societies and organizations, Parker was a leading force in Indian affairs of the period. He served as an advisor to several federal commissions and a number of Presidents and other federal officers. In 1925 he was appointed director of the Rochester Museum of Arts and Sciences, where he remained until his retirement in 1946. At the time of his death at Naples, New York on January 1, 1955, he was one of the world's leading authorities on museum administration, Indian affairs, and Iroquois culture in general. His oft-quoted principle was, "It is not what a museum has, but what it does with what it has, that counts." His lifetime bibliography included 350 titles, of which 14 were major books. He married twice; the first time was to Beatrice Tahamont, by whom he had two children; and later to Anna T. Cook, the mother of one more child.

Ely Samuel Parker (1828-1895)

Hasanoanda (or Hasonnoanda), "The Reader," or as some say, "Coming to the Front," was a famous Seneca chief, U.S. Army officer, and the first Indian Commissioner of Indian Affairs. He was a member of the Wolf clan and was born in 1828 at Indian Falls near Pembroke, New York. His father, William Parker, Jonoesdowa, was a Tonawanda Seneca chief; his mother Elizabeth, Gaontgwutwus, was a descendant of Skaniadario, an important Huron figure; his grandfather was Red Jacket. He grew up on the reservation and was educated in mission school and local academies.

Ely was a bright young man, interested in many things. He helped his friend, the ethnologist Lewis Henry Morgan, prepare the classic study, *League of the Ho-Dé-No-Sau-Nee or Iroquois*, which was published in 1851. In the next year, he became a sachem, taking the title Donehogawa (or Deioninhogawen), "He Holds the Door Open." He studied law, but was refused admission to the bar because, as an Indian, he was not a United States citizen. He also studied at the Rensselaer Polytechnic Institute, and then went to work for the federal government as a civil engineer. From 1858 to 1861 he was in charge of the construction of several government buildings at Galena, Illinois. There he met a former Army officer, Ulysses S. Grant, forming a friendship which lasted throughout his life.

When the Civil War began, Parker confidently expected to be commissioned in the Corps of Engineers on the basis of his vast experience. But the old racial prejudices which had earlier prevented his legal career were still alive, and no one to whom he applied would help. Secretary of State William H. Seward reputedly told him that "the



Ely Samuel Parker (1828-1895)
(*Smithsonian Institution, National Anthropological Archives*)

whites would win the war without Indian help." Parker persisted, however, and in May 1863 was commissioned a captain and assigned to the Seventh Division. Soon after that he joined Grant at Vicksburg, shortly becoming a lieutenant general; his friendship with Grant, his education, and excellent penmanship caused the latter to appoint him as his military secretary. At Appomattox Court House, Colonel Bowers, the adjutant general, was so nervous that he could not write clearly and Parker was requested to write out the final copy of the agreement by which General Robert E. Lee surrendered the Confederate Army to the Federal forces. After the war he remained in the Army, becoming a brigadier general at the age of 39. Two years later, in 1869, Grant appointed his old comrade-in-arms the first Indian Commissioner of Indian Affairs. That same year he married Minnie Sackett Wast.

When Parker began to administer his office in a manner designed to secure justice for the Indians of the country, he ran into powerful White opposition; this post had long been a haven for political appointees who had little interest in the corruption which was widespread on the Indian frontier. In 1871 a Committee of the House of Representatives brought him to trial on charges of defrauding the government. He was completely exonerated of all charges but the injustice and obvious racial malice he suffered disheartened him completely, and he resigned his post and returned to New York.

After several ill-fated business ventures, Parker became superintendent for buildings and supplies of the New York City Police Department in 1876, holding the post until his death on August 31, 1895. He died at his country home in Fairfield, Connecticut and was buried in the Red Jacket lot at Forest Lawn Cemetery, in Buffalo.

Quanah Parker (ca. 1845-1911)

The name Quanah was derived from Comanche *kwaina*, meaning "fragrant" or "sweet smelling." Quanah was the son of Peta Nocona, a chief of the warlike Quahadi band, and Cynthia Ann Parker the daughter of a Texas settler who had been captured on May 19, 1836 at the age of nine. Adopted by the band and named Preloch, she lived happily with the Indian people, grew to maturity, and married Nocona. She was recaptured by Texas Rangers in a raid and forcibly returned to her home, where she died (of a broken heart, most accounts say) four years later, still yearning to return to her Comanche world. Quanah himself was born at Cedar Lake, Texas in May 1845.



Quanah Parker (1845-1911) and his
Wife, Tonarey
(Smithsonian Institution, National An-
thropological Archives)

A strong, fearless youth, Quanah became tribal leader after the death of his father. He formed his own band of raiders, some of whom were the best warriors in the region. They refused to accept the terms of the Medicine Lodge Treaty of 1867 which decreed that the Comanche, along with the Kiowa, Apache, Cheyenne, and Arapaho people, were to be settled in Indian Territory. For the next seven years Quanah lived in open rebellion, raiding frontier towns and White settlers. In 1874 he was in command of a united Indian force of about 700 that attacked a party of buffalo hunters who had been decimating the herds in the area. The hunters were securely protected by the stout fortification of Adobe Walls in the Texas Panhandle, and though badly outnumbered, they had a cannon which enabled them to turn the tide against the Indians. Quanah and his band were then pursued by General Ranald Mackenzie, and after a two-year harassment, finally surrendered.

At this point, Quanah Parker changed his life remarkably. Setting aside his enmity toward the Whites, he accommodated himself to their civilization, and became a prosperous, settled farmer in Indian Territory. Although he remained loyal to the Comanche traditions of his fathers, he encouraged his people to seek education and to learn the White man's ways. Through his influence, the confederated tribes leased surplus pasture lands to stock raisers, and thereby gained substantial income. He was appointed judge of the Court of Indian Affairs in 1886 and helped build it into a major force. Indeed, he was successful to a point where factionalism and jealousy within the tribe and White pressures against polygamy combined to cause him to lose his judgeship in 1898.

Quanah traveled widely as a representative of his tribe, and along with Geronimo and several other famed Indian personages of the day, rode in Theodore Roosevelt's inaugural parade. He had seven wives, two of whom survived him, and three sons and four daughters. He died on February 21, 1911 at the age of 64, in Cache, Oklahoma and was buried beside his mother Cynthia Ann, whose body he had earlier reinterred in Cache.

Passaconaway (1565?-1665?)

Pa-sa-con'a-way, from *papisse-conwa*, "bear cub," was a Pennacook chief who controlled a vast area of New England at the time the first White settlers arrived. The date of his birth is uncertain, but he is known to have resided at Pennacook on the Merrimack River, near Concord, New Hampshire. In 1629 his daughter married Winnepurget, the sachem of Saugus; this love affair became the basis of the romantic poem *The Bridal of Pennacook* by John Greenleaf Whittier.

Passaconaway was a powerful chief, and one of the few to withstand any invasion of his territory by the Mohawk; on the other hand, he found it impossible to remain independent of English rule. After several battles and minor skirmishes, the colonists decided to disarm the Indians to prevent future outbreaks. In 1642 soldiers were sent to deal with

Passaconaway; however, he was absent, and instead they shot at and kidnapped his wife and son, Wannalancet.

The Pennacook were outraged by the incident, and the authorities in Massachusetts apologized for the brutal action of their men, making certain that both the woman and the boy were returned unharmed. But Passaconaway recognized the inevitable and in 1644 he signed a treaty placing himself and his tribe under the authority of the colonists.

He was not only an outstanding political and military leader, but Passaconaway was regarded as a powerful medicine man whose magical powers were deeply respected by his people. It is said that he had visions of the future under English rule, in which he saw that those who refused to submit were ruthlessly exterminated. When he died at Pennacook in 1665, at about 100 years of age, he advised his son and his people, "never to contend with the English, nor to make war with them." His burial place is unknown.



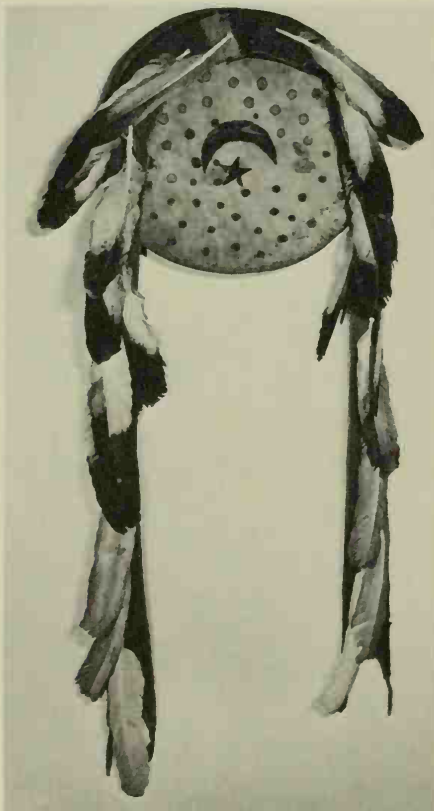
Pawhuska (1760-1825)
(Oklahoma Historical Society)

Pawhuska (1760?-1825)

He was also known as Pahuska, Pauhuska, Pahnueska, "White Hair," Cahaga Tonga, or Teshuhimga, and known to the French as Cheveaux Blancs. He was a well-known Osage leader who figured prominently in the early 19th century history of his tribe. Little is known of his early life. He is thought to have been born about 1760 in Great Osage Village (often called White Hair's Village) on the Little Osage River in what is now Missouri. He was headman of the tribe in 1806 at the time Lieutenant Zebulon Pike established Camp Independence—an ironic name in view of the 1808 cession of all Osage lands in the Missouri area at the Treaty of Fort Clark. The name White Hair stems from an incident when he snatched the wig from General St. Claire during battle, thinking he had captured the White man. General St. Claire escaped from the ignominious episode relatively intact, and from then on the Osage wore the wig as "war medicine," as a scalp ornament.

The hereditary chief of the Osage was Tawagahe, "Town Builder," more commonly known as Clermont (or Clermore), who was evidently a great warrior and capable person; however, Pawhuska usurped his position while Tawagahe was still a youth. He was able to hold the chieftainship in spite of the greater abilities of the younger man due to the support of influential Whites, most notably Pierre Chouteau, the noted Indian trader. It seems, in fact, that both Pawhuska and another Osage chief, Cashesege (Koshisigré) "Big Tracks," were actually maintained, if not created, by Chouteau. Since they owed their positions to him, neither man opposed the economic or political desires of the Chouteaus, nor could they effectively control their own people, thereby becoming puppets.

This seems even more evident in viewing the large number of treaties which Pawhuska signed, ceding Osage rights to their own territory. He was unable to prevent the Osage warriors from taking the warpath against the Whites on the Arkansas River, and continually appears to



Painted Buckskin Medicine Shield
Osage
(Museum of the American Indian)

have been largely a figurehead in Indian eyes. The prominence of his name in White accounts of the period may well be explained by his willingness to accommodate their demands in land negotiations.

Pierre Chouteau took Pawhuska to Washington where he met President Thomas Jefferson and other notables of the day. During his life in the Osage area, the chief worked closely with the founding and development of the Harmony Mission. He died about August 25, 1825 at his home in Vernon County, Missouri, and was buried in a large tomb on Blue Mound. Some time later his grave was vandalized by White looters who stole the skull and most of the bones. Later the mound was rebuilt by some Osage people, although the bones were not reinterred. The town of Pawhuska, Oklahoma is named for him, as is the present Osage Agency.

Payepot (1816-1908)

Payepot, also known as Piapot, was an important Cree war chief who was active on the Western Canadian Plains during the period of White expansion in that region. Soon after his birth in 1816 he was named Kikikwawason, "Flash in the Sky." A smallpox epidemic struck his tribe and everyone scattered from the scourge which had been introduced by incoming explorers. He and his grandmother were captured by the Sioux, with whom they remained for 14 years, until a party of raiding Cree warriors freed them. The young man had become known by that time as Payepot or "One Who Knows the Secrets of the Sioux." Shortly after his rescue from the Sioux by the Cree warriors, he became an important person in Cree life due to his knowledge of the Sioux people and the area in which they lived.

Following his selection as chief, he led many successful attacks on the Sioux and Blackfoot people—traditional enemies of the Cree. Then, in 1870, he led about 700 warriors into Blackfoot territory and destroyed some lodges. In retaliation, the Blackfoot and their southern cognates, the Piegan, mounted a swift and bloody counterattack, killing over one-half of the Cree attackers. This made a major readjustment in the relative position of the two tribes in western Canada.

At about this time, Whites were coming into the area in increasing numbers. Payepot rejected a treaty in 1874 which would have moved his people onto a reserve; a year later, he was forced by the threat of military action to sign the agreement. He and his tribe moved west, refusing to accept confinement, and for a time they disrupted the construction of the Canadian Pacific Railroad by pulling up the surveyor's stakes and using them for firewood.

In 1883 there was a confrontation between the Cree and the railroad men; Payepot and several hundred of his warriors camped on the right-of-way, directly in the path of the advancing construction crews who refused to push them aside for fear of starting a battle. The Royal Canadian Mounted Police were called on for help and when they told Payepot that he had 15 minutes to move, he turned his back on them in contempt.



Payepot (1816-1908)
(Glenbow-Alberta Institute)



Beaded Cloth "Fire Bag": Cree
(*Museum of the American Indian*)

When the deadline passed, the police moved in and pulled up the stakes of the chief's tepee.

The onlookers expected shots to be fired, but Payepot only smiled and moved his people away. Like most Plains Indians he respected courage—perhaps more to the point, he knew that if he killed the Mounties, their comrades and the Army would move in and kill many more of his own people. And so he moved out of the path of the White advance and onto the barren reserve land. Here, a quarter of the Cree residents perished before they ignored government orders and moved, in desperation, to the verdant Qu'appelle Valley near Regina.

Eventually the authorities agreed to this move and the Cree lived on in peace. Though he neither admired nor trusted the Whites, Payepot did respect their power, and he kept the hotheaded young bloods from joining in such adventures as the Riel Rebellion in 1885. But he was finally deposed as chief by the Whites after the tribe held a Sun Dance which had been expressly forbidden by the authorities. Most Cree paid little attention to the White directive, however, and remained loyal to their old chief until his death in 1908 at the age of 92 years.



Tonita Peña (1895–1949)
(*Museum of New Mexico; T. Harmon Parkhurst Photo*)

Tonita Peña (1895–1949)

Quah Ah (White Coral Beads) was the first Pueblo woman artist to throw off the traditional restrictions that were usually imposed upon women in Pueblo culture, and paint just as freely as her esthetic sensitivity directed. She was born Tonita Vigil, at San Ildefonso Pueblo, New Mexico on June 13, 1895, the daughter of Ascensión Vigil and Natividad Peña. Following the death of her mother, she was brought up by her aunt, Martina Vigil, of Cochiti, who saw to her education at the San Ildefonso Pueblo and then at St. Catherine's in Santa Fe. Her early life was much the same as any Pueblo child.

At the age of 14 she married Juan Rosario Chávez of Cochiti. He died two years later in 1911 and she married Felipe Herrera. Of her three children, one, Joe Hilario Herrera (See Ru) became one of the leading figures in Pueblo art; still living, he has become increasingly active in Indian political affairs, and no longer paints actively.

Largely due to the fact that many of her realtives were artists in their own right, Tonita began painting at a very early age, and by 21 was selling and exhibiting her work throughout the Southwest. She had little formal training, but was encouraged and somewhat guided by Dr. Edgar Lee Hewett and Dr. Kenneth M. Chapman, both of whom recognized her talent, and were attracted by the fact that she was the only female painter at the time to advance beyond relatively casual experimentation.

Her own determination to succeed, combined with her very remarkable talent, enabled her to make a substantial contribution to the world of Indian art. She taught at the Santa Fe Indian School and at Albuquerque Indian School, where she inspired her students to produce fine works, yet not fall into the practice of copying the teacher. She

was so highly regarded that she was chosen among those artists who were commissioned to make precise copies of the newly excavated murals at Pajarito for preservation, prior to their restoration. At the introductory Exposition of American Indian Tribal Arts in 1931, her painting *Spring Dances* was labeled "the best in the show." Her works were reproduced in many publications and are in many museum and private collections throughout the world. She was also active in mural painting, producing many murals which grace buildings in Arizona and New Mexico.

She later married Epitacio Arquero, who was elected Governor of Cochití Pueblo; by him she had three children. At her death in September 1949, she had probably advanced the cause of Pueblo art more than any other female artist, and was justifiably "the Grand Old Lady of Pueblo Art," as Oscar Jacobson so aptly lauded her.



Watercolor Painting of the "Hunting Dance" by Tonita Peña, San Ildefonso (American Museum of Natural History)

Petalésharo (1797-1832?)

He was also known as Pitalésharu, "Man Chief," and Pitarésharu, "Chief of Men." This famous Pawnee chief was born about 1797 and was the son of the noted Skidi Pawnee chief, Letalesha (Old Knife). A great deal of legend has grown up around this handsome, remarkably brave young man, and it is difficult to separate fact from fancy.

In 1816 or 1817, while he was still a young warrior, the Skidi kidnapped a young Comanche girl. The next year, after she had been treated like a royal guest, the priests began preparing her for one of their religious customs—the Sacrifice to the Morning Star. It is doubtful that the girl herself realized what was about to happen, in view of the past year's benevolent treatment, until her lovely costume was stripped from her body and she was carried to a wooden scaffold in the middle



Petalésharo (1797-1832)
(Smithsonian Institution, National Anthropological Archives)

of the village. There she was bound, outstretched, to the wooden framework.

At the climax of the ceremony, as the warriors fitted their sacred arrows to their bows in preparation for the volley that would end the girl's life, Petalésharo stepped in front of the priests and offered his own life in place of hers. Both he and his father had long wished to end what they regarded as a brutal custom, and this seemed like the time to act. Stunned, the people watched as he cut the thongs binding her ankles and wrists, put her on his horse, then mounted and rode off toward her home, some 400 miles away. The feared gods did not strike him down, did not destroy their crops—in fact, they did nothing. When Petalésharo returned to his village, he was greeted as a hero who had liberated the tribe from an old and foolish fear, rather than the violator of an ancient tabu.

In the winter of 1821, coincidental to a trip to Washington, D.C., with other chiefs who were conferring with United States officials, a newspaperman found an account of this exploit in an Indian Affairs report. He wrote a somewhat embellished and romanticized story for the *National Intelligencer*, and Petalésharo became an overnight hero to the citizens of the nation's capital. The girls at Miss White's School gave him a silver medal inscribed, *To the Bravest of the Brave*, which he kept around his neck.

There is considerable disagreement concerning the remainder of his years, caused principally by the fact that the name Petalésharo, or a variant, was held by at least four Pawnee chiefs. There is no doubt that he and his father signed the Pawnee Treaty of 1825, which promised that the tribe would not harass travelers en route to and from Santa Fe; but authorities differ sharply on whether or not he was the *Petahlays-hahrho* who signed the Treaty of Grand Pawnee Village, Nebraska on October 9, 1833. In 1830 the Skidi Pawnee were struck by an outbreak of smallpox and some reports from Indian agents claimed that over half of the total population of Skidi Pawnee—and almost everyone over the age of 30—died from the disease. If this were the case, it would suggest that Petalésharo would have been one of the victims. A later treaty signed *Petanésharo*, at Table Creek, Nebraska, made in September 1857, would almost certainly not have been the same person under such circumstances.



Silver Medal Presented to Petalésharo
in 1821
(*American Numismatic Society*)

Peter Perkins Pitchlynn

(1806–1881)

Also known as Hatchootucknee, “The Snapping Turtle,” Pitchlynn was an important Choctaw leader during the removal period. He was born at Hushookwa, Noxubee County, Mississippi on January 30, 1806. His father was John Pitchlynn, the son of a White interpreter for the federal government; the name refers to pitch workers in Lynn, England. His mother was Sophia Folsom, a half-Choctaw, half-White woman. As a boy, young Peter attended schools in Tennessee and then graduated from the University of Nashville. As an indication of his future career, his first public act was a strong reaction against the Choctaw Treaty, which he felt to be a fraud; upon meeting President Jackson, he refused to shake hands with him.

He returned home after graduation to settle down as a farmer, and married a half-blooded Choctaw woman, Rhoda Folsom. His people soon recognized his talents and education and he emerged as a natural leader, convincing the Choctaw to abandon the practice of polygamy. In 1824 he was elected to the Choctaw Council, where he was a strong advocate in enforcing the ban against the liquor traffic. Realizing the need for education among the young people, he got the tribal leaders to establish and support a school near Georgetown, Kentucky.

The Choctaw were a peaceful, agricultural tribe; even when their chiefs signed a series of onerous treaties ceding their lands to the United States, only a few people thought of active rebellion. In 1828, preparing for the move to the west away from the greedy White settlers, Pitchlynn and some others formed an advance party to select suitable lands for resettlement. He was able to make peace with the local Osage tribe and to obtain some fertile farmland, which enabled the Choctaw to move west with less difficulty than most of the other removed tribes. In the early 1830s he established his own farm and raised his family in Indian Territory. He continued to be active in tribal affairs, signed the Treaty of Dancing Rabbit Creek in 1830, saw to the establishment of the first Choctaw school in 1842, and in his travels met many important people of the day, including Henry Clay and Charles Dickens. The latter described him as “a handsome man with black hair, a sunburnt complexion, and bright, piercing eyes.”

Pitchlynn became increasingly important in tribal affairs and in 1846 was elected principal chief of the Choctaws. With the outbreak of the Civil War, although he felt loyal to the Union—despite the fact that he owned a 600-acre plantation and 100 slaves—he was unable to keep many of the Choctaw from joining the Confederacy. At the end of the Civil War he moved his home to Washington, D.C., in order to more effectively represent the tribe and to press his case that the cession of Choctaw lands earlier in the century had certainly been immoral and probably illegal. In this undertaking he failed; but he did succeed in gaining the attention and the respect of many in the government.

He was a member of the Masonic Order and was also active in the Lutheran Church. He was widely noted as a remarkable orator, being



Peter Perkins Pitchlynn (1806–1881)
(Oklahoma Historical Society)

eagerly sought after as a speaker. His wife Rhoda had died, after bearing him two sons and a daughter, and for several years he lived with Mrs. Carolyn Eckloff Lombardi, as a common-law wife; by her he had five more children and married her in 1869. On January 17, 1881, he died in Washington, and was buried with honors in the Congressional Cemetery, near the grave of his fellow tribesman Pushmataha.



Plenty Coups (1849-1932)
(Smithsonian Institution, National Anthropological Archives)

Plenty Coups (ca. 1849-1932)

A translation of his Crow name, Aleekchea'ahoosh, "Many Achievements," he was a noted Mountain Crow warrior who "never fought against the White man." He was born in the Crazy Mountains near Billings, Montana about 1849. He was the son of Otter Woman, a Crow, and Medicine Bird, a part-Shoshoni warrior. He gained his name in his youth by performing 80 feats of valor in combat. Earlier he had been known by the boyhood names of Faces the Buffalo North and also Swift Arrow. His war exploits were such that he became a chief when he was about 25 years of age.

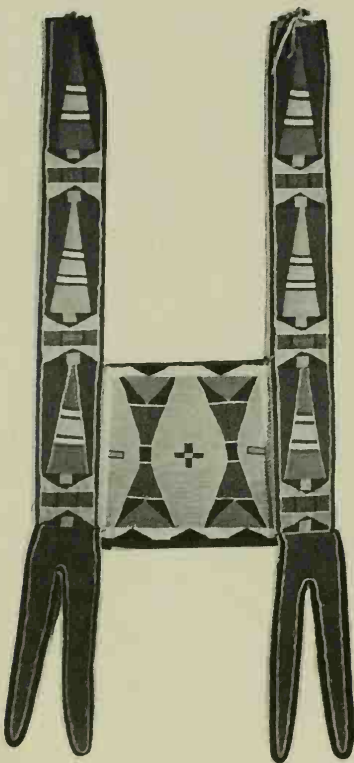
In 1876 Plenty Coups was the leader of General George Crook's Indian Scouts during the campaigns against the Sioux; it is said that he kept Crook's forces from the fate suffered by Custer that same year on the Little Bighorn River. Certainly the sight of the uniformed cavalry of the day and their tight discipline made an indelible impression on the Crow scout.

He was active, and apparently responsible for, the successful negotiations with the Northern Pacific Railroad in gaining the right to construct the line through the Crow country; the payment made to the Crow was larger than the settlement usually made in such transactions. In 1883 he led the delegation conferring with the Dawes Commission, and shortly thereafter went to Washington, D.C., to strengthen the Crow claims for land payments.

Plenty Coups became one of the first of his tribe to take up farming and ranching, by which he grew prosperous, and by 1890 he was regarded as one of the most respected Crow leaders. In 1904, when Pretty Eagle died, Plenty Coups became the principal chief of all of the Mountain Crow people.

Despite occasional friction, the Whites remained high in his esteem, and during World War I he urged his young men to join the U.S. Armed forces. He was chosen to be the Indian representative at the tomb of the Unknown Soldier at Arlington, Virginia on November 11, 1921. Though reputed to have had 11 wives, among whom were Magpie, Strikes the Iron, and Kills Together, Plenty Coups had no children. On March 4, 1928, he and his wife deeded their home and the surrounding 40 acres to the United States to serve as a reminder of friendship between Indian and White. Today it is maintained as a museum of Crow culture and history.

He died at Pryor, Montana on May 3, 1932. As an indication of Crow regard for Plenty Coups, it was decided that after his death, there would be no more Crow "chiefs."



Beaded Stroud-Cloth Martingale;
Crow
(Museum of the American Indian)

Pocahontas (ca. 1595?-1617)

From Algonquian *pocahántesu*, “She is Playful,” although another, but dubious, translation suggests “Bright Stream Between Two Hills.” Her Pamunkey name was Mataoaka (also Matoax, and Matowaka), “She Plays with Things”; both names apparently referring to her vivacious disposition. The exact date of her birth is not clear; it is said to have been between 1595–1597, but the earlier date is preferred by most writers. It is certain that she was the favorite daughter of Powhatan, the powerful chief of the Virginia confederacy. In 1608, Captain John Smith of Jamestown was captured and sentenced to death. According to Smith, the girl successfully pleaded with her father to spare him. Although historians have some doubts about the account, it has become a lasting legend of early colonial life.

Smith left for England in 1609, and relations between Indians and colonists deteriorated. In 1613 Pocahontas was taken as hostage by the Jamestown settlers, who demanded and eventually received a large ransom, including English prisoners held by the Indians. The English had treated their captives well, and Pocahontas liked Jamestown; she became a Christian and was baptized Rebecca. During her stay in Jamestown, John Rolfe, a young English widower who had introduced tobacco cultivation into the colony, fell in love with her, and she with him. Sir Thomas Dale, the Governor, hoping that the union of the two might bring Indians and Whites closer together, granted permission for their marriage which took place on April 5, 1613. It is probable that Pocahontas may have been married at the time to Kocoum, a minor chief, but this is uncertain. The expected result of the marriage was that Powhatan kept the peace until his death.

In 1616, Pocahontas, John Rolfe, and several others went to England, where she was received as a princess, presented to King James I and Queen Anne, and generally lionized. On March 20 or 21, 1617, she caught smallpox while on board ship at Gravesend, England, just before returning to America, and died. She is buried in the chancel of St. George’s Parish Church in England. Her son Thomas Rolfe was raised in England by an uncle, later returned to America, acquired considerable wealth, and through his only daughter founded the Randolph family of Virginia. While she seems not to have been a particularly beautiful woman, Pocahontas captured the romantic mood of the period, and has become the idealized American Indian woman, with all of the attendant realities and misconceptions.



Pocahontas (1595–1617), Painted While She was in London
(Smithsonian Institution, National Anthropological Archives)

Leo Pokagon (ca. 1775–1841)

The two Pokagons—Leo and Simon—contributed equally to the Potawatomi people, and it seems appropriate to treat them similarly.

Leopold Pokagon, or Pocagin, from Potawatomi *pugegin*, “rib,” was a lifelong friend of the Whites, even after they seized much of the tribal lands near the southern tip of Lake Michigan. The exact

date and place of his birth is not known, but was probably around 1775 in the vicinity of Bertrand, Berrien County, Michigan. He was born a Chippewa, but was captured by Chief Zawnk and adopted by the Potawatomi. He eventually married Elizabeth, daughter of Sawawk, a minor chief.

In time, as testimonial to his abilities, Pokagon became the civil chief of the tribe, at the same time Topenebee was the war chief. While both faced the inroads of White settlers into the southern Lake Michigan area, Topenebee preached war, and Leo tried to maintain peaceful relations as best he could, feeling this was the only road to survival in the face of overwhelming power and numbers.

Living quietly in their village just north of South Bend, Indiana, the Pokagon band were a very religious people, and when the Jesuit "black robes" came as missionaries, many of them converted quickly to Christianity. Father Stephen Badin, in fact, wrote that "The respectable Chief Pokagon summons his band morning and evening for their prayers." But this cordial welcome meant little when it came to ownership of land; despite the awarding of \$150,000 to the Pokagon band by the U.S. Government for land fraud, Leo never lived to see the fulfillment of the debt; it remained for his son to receive the delayed compensation.

As far as is known, Leo Pokagon always tried to keep his people from the battlefield, in the belief that they would only lose. When fighting broke out between the followers of Black Hawk and the United States in 1832, Pokagon, an eloquent orator, persuaded most of his people to stay out of the conflict, although Topenebee and others of his band were allied with Black Hawk. He was fully vindicated by the outcome of the war, but enjoyed little solace as the peace terms were disclosed.

Pokagon signed many treaties with the United States, including that of Tippecanoe River, transferring a large amount of territory to the White government, including the site which later became Chicago. In 1833 the Potawatomi ceded their village area to the United States; Pokagon, reluctant to sign the treaty, finally did so, saying, "I would rather die than do this." In 1837 he and his people were resettled in the area of Dowagiac, in Cass County, Michigan—a move which they undertook with heavy hearts.

Leo Pokagon never quite recovered from the loss of his band's territory, realizing the relentless pressure of the Whites paid no attention to the loyalty of the Potawatomi. He died on July 8, 1841 at the age of 66, and was succeeded by his son Paul, who died soon after, and then his son Francis, who also did not live long.

Simon Pokagon (1830-1899)

Simon Pokagon, the youngest son of Leo, was 10 when his father died. He was born in St. Joseph Valley, Michigan in the spring of 1830; he went on to gain a good education, and eventually to equal

his father as chief of the Potawatomi tribe. He was also a major Indian writer. He studied at Notre Dame, Indiana and Oberlin and Twinsburg, in Ohio. He emerged with an excellent education, fluent in five languages, a gifted organist, and was widely regarded as "the best-educated Indian of his generation."

His writings on Indian culture and lore were published in many magazines and he became well known through his travels. In 1861 and 1864 he journeyed to Washington on behalf of his tribe, where he met President Lincoln; in 1874 he met President Grant. During a summer hunting and vacation trip, he met Lonidaw Sinagaw, known to the Whites as "Angela," a daughter of the Potawatomi chief of a distant band, named Chief Sinagaw. They were married and had four children before her premature death. Simon then married Victoria, who joined him at the Long Lake home of the Pokagons.

The story of the Pokagon courtship, which is also a picture of Potawatomi social customs, was written and published in book form as *Ojimaewekive Mitigwaki; Queen of the Woods*, and upon its publication in 1899, caused a stir as a remarkable product of American Indian literature. Included in the book is a section on Indian music, with selections composed by Simon Pokagon.

Simon, the "last Potawatomi chief in the Midwest," died at his home near Hartford, Michigan on January 28, 1899 at the age of 68. He was buried at Rush Lake Cemetery. A monument to Leo and Simon Pokagon was erected in Jackson Park, Chicago.

Pontiac (ca. 1720-1769)

The name Pontiac is derived from Ottawa *obwendiyag*, but is of unknown meaning. This Ottawa chief was the leading force behind a coordinated attack on English outposts in the Great Lakes area. Although little is known of his early years, it is believed that he was

Carved Wooden Warclub; Ottawa
(Museum of the American Indian)



born of an Ottawa father and Chippewa mother around 1720, along the Maumee River near the mouth of the Auglaize, in Ohio. (Some accounts say the Ottawa River near the Michigan–Ohio boundary.) During Pontiac's youth, most of the Midwestern tribes sold hides to the French fur traders in the area. The French and Indian relationship was mutually beneficial—the French wanted furs and the Indians wanted arms and other European goods—so both sides were content. But when the English came, they wanted the land, and they took it.

With the defeat of the French following the French and Indian Wars, the British assumed dominance in dealing with frontier Indians. Pontiac's first experience with them was in 1760 when he was forced to surrender Detroit to the British and retreat into the woods. Pontiac was a natural leader, respected among the Indian people for his eloquence, wisdom, and his achievements as a warrior and military strategist. While at first disposed to be friendly toward the English after their victory in the French and Indian War, their tactless conduct towards him, his increasing sensitivity toward the British ambitions for Indian lands, and, perhaps most importantly, a mistaken belief that the French were about to take up war again, led him to plan an offensive coup.

Like many other foresighted Indian leaders, Pontiac's idea was that the tribes west of the Appalachians should unify, take advantage of the general confusion of the times, and in one surprise attack overwhelm the British forts and settlements. To this end, he sent red wampum belts to all tribes, and received in return indications of encouragement and support. Following a general War Council on April 27, 1763, the alliance was formed, and in May the general attack began. Pontiac and his men entered Fort Detroit wearing blankets to cover their guns and knives; however, the fort commander, Major Henry Gladwin, had been forewarned by a half-breed girl, and the Ottawa found themselves surrounded. They left the fort peaceably, but shortly after, returned and laid siege. They were unable to prevent the fort from being resupplied and the standoff dragged on. Elsewhere, Pontiac's allies were more successful: in the course of the war, which lasted until the fall of 1764, the Indians captured eight British forts and forced the abandonment of a ninth.

Early reinforcements sent to aid Detroit were defeated, but the Indian alliance began to split up, nevertheless. It became clear that no help could be expected from the French; greater numbers of troops began to come from the East to help the British; and the traditional Indian occupations—hunting and fishing—suffered, greatly affecting native survival. Protracted techniques were contrary to Indian warfare practices.

Finally, with the knowledge that peace had been established between the French and the British in the Louisiana Territory, the disillusioned Pontiac abandoned his siege and withdrew West. His failure to defeat the British diminished his influence, and the Indians perceived that their once great leader had become a liability to their future, since now they had to deal with the Whites, who saw him as a continuing threat. Earlier jealousies and tribal hatreds began to surface again, and

on April 20, 1769, while visiting a trading post at Cahokia, Illinois, Pontiac was murdered by a Peoria warrior. The motive for the killing is not known, but it is possible that the British, fearing Pontiac, may have bribed his Indian executioner.

The idea of Indian unity against the White man suffered a setback, but did not die with him. What had started with Popé in 1680 was to be revived again and again all over the country during the next 125 years, to end only with the culminating tragedy at Wounded Knee in 1890.

Pontiac was tall, powerfully built, with an imposing grace and personality—a man of great eloquence and forthright demeanor. He is known to have had one wife, Kantuckeeagan, and at least two sons, Otussa and Shegenaba. His character and abilities have been so strained through historic accounts, some presenting him as an “Indian saint,” and others portraying him as a Machiavellian monster, that we little realize the potential of his skills.

Popé (?–1690)

From Tewa *po'pñ*, “Pumpkin Mountain,” Popé was a San Juan medicine man who led the group of men responsible for the successful revolt of the Indians of the Southwestern Pueblos against the Spanish in 1680. When the Spanish first arrived in the 1540s, the Pueblo people were prepared to accept them as new deities, but soon found themselves abused by the Spanish. As later colonists arrived in increasing numbers, they claimed the territory for the Spanish King, moved into the Indians' homes, and created a feudal state, using the Indians as slaves to farm the lands for the profit of the Spanish under the *encomienda* system. Furthermore, every exploring party was accompanied by Catholic priests who insisted that the Indians abandon their old ways and convert to Christianity. Any Indian found practicing traditional ceremonies was cruelly punished.

This oppression became so brutal that the Pueblo people became desperate. Around 1675, Popé became influential as a leader of the dissident forces. An older, aggressive man, he had always opposed White settlement and the forced abandonment of Indian customs. In secret meetings, he told the people that their own gods disapproved of the message of the Spanish priests, and that White rule must be ended. The Spanish feared his growing influence, and on three occasions had him seized and flogged in the public plaza in Santa Fe. On the last occasion, 47 medicine men were arrested—three were hanged, and the others, including Popé, were savagely flogged and jailed. The Indian people were furious at this treatment and also feared that without the protection of their religious leaders, they would be overwhelmed by the evils of sickness and death. A delegation of more than 70 Christianized Indians threatened a revolt unless the medicine men were released; the Spanish governor reluctantly consented.

Popé then went into hiding at Taos Pueblo and began to methodically



Carved Figurine Representing Hilili Kachina, One of the Warrior Beings; Hopi
(Museum of Northern Arizona; Marc Gaede Photo)

organize an insurrection. The uprising was to include all Indians of the Southwestern Pueblo area, and was to take place August 13, 1680. It actually started on August 10, probably because Popé feared that informers would warn the Spanish. The Indians quickly killed almost 500 Spaniards and on August 14 put the capital at Santa Fe under siege. They demanded that the Whites leave; the Whites refused, retreating to fortified buildings. On August 20, a decisive battle was fought, forcing the remaining Spanish to retreat into Texas, accompanied by a small force of loyal Indians. Popé then began to eliminate every trace of the White man's presence, and tried to return the people to their traditional way of life. The success of the revolt led the Indians to give the credit to their Kachinas—the masked beings who provided the supernatural protection and guidance for the Pueblos—who they felt had won the confrontation with the Christian god.

But old problems remained, as well as some new ones. There were severe droughts, political disorganization, and tribal rivalries which led to fragmentation. Without Spanish military protection, the Pueblos were increasingly vulnerable to attack by the Apaches and other Indian marauders. Following the uprising, Popé himself began to abuse his power, ruling arbitrarily and executing those who disputed his decisions. Dissension arose and intratribal hatreds surfaced more and more. Popé was deposed at one time, and then reelected in 1688. He died two years later, leaving an unsettled political situation in the Pueblos.

In 1692, the Spaniards returned under the leadership of Diego de Vargas, and the Pueblo people were once again forced to adjust to colonial life. Although Popé became a despot and thus lost much of his public support, he remains the only person who successfully welded a large group of Western Indians from many tribes into a single force powerful enough to defeat their oppressors and drive them from Indian lands for such a long period of time.



Popovi Da (1923–1971)
(Museum of New Mexico; Photo by
Tyler Dingee)

Popovi Da (1923–1971)

Tony Martínez was a famous San Ildefonso artist, the eldest son of Julián and María Martínez of that Pueblo. He was born April 10, 1923 into the Summer phratry of his mother, and quickly showed the promise of his gifted parents. As did his father, he directed his efforts towards painting instead of ceramics, but with the death of Julián in 1943, the young man worked with his mother, designing and decorating her pottery for many years. His special skill was in beautifully balanced geometrical and symbolic designs.

He was educated in much the same manner as were almost all Pueblo children of the period: at San Ildefonso School, then at St. Catherine's School in Santa Fe. In 1939 he graduated from Santa Fe Indian School, where he had enrolled in art classes. With the outbreak of World War II, he served in the Army, first in Tennessee, and then finally at Los

Alamos, just a few miles from his home. After his discharge from the Army, he opened his own arts and crafts studio in 1948, in the San Ildefonso plaza; this was under the name Popovi Da (Red Fox), which he legally adopted as his own.

San Ildefonso soon became an exciting center for fine art from the whole Pueblo region. He continued his experiments in ceramics, developing a unique combination of black-and-sienna matte ware, and also produced some excellent silver jewelry. His role in the Southwestern art field is marked by his being selected as the Pueblo art representative at many national and international conferences on the subject, and his being recognized by museum curators, collectors, and his peers as an innovative, sincere and gifted master craftsman.

He was elected governor of San Ildefonso Pueblo in 1952, a post in which he served for eight years, and he was also elected Chairman of the All-Indian Pueblo Council. He married Anita Cata Montoya, a Santa Clara classmate from his Santa Fe school days. They had two daughters, Janice and Joyce, and two sons, Bernard and Tony. Following a short illness, Popovi Da died in Santa Fe on October 17, 1971. The elder son Tony Da has carried on the family name and artistic tradition in an equally gifted manner.

Pleasant Porter (1840-1907)

Talof Harjo, "Crazy Bear," was the last chief of the Creek Nation before it became part of Oklahoma state in 1907. He was born on September 26, 1840, at Clarkesville, Alabama, the son of Benjamin Edward Porter, and Phoebe Porter who was the daughter of Tulope Tustunuggee, a Creek chief. Although he had a limited education, young Porter's native ability and extensive reading enabled him to become a widely respected tribal leader. During the Civil War, the Creek were divided in their allegiances; Porter sided with the majority in support of the Southern cause, and became a lieutenant in the Confederate Second Creek Regiment. He was wounded in combat at Pea Ridge, and walked with a slight limp for the rest of his life.

After the War, he returned to his home and took an active part in tribal affairs, which had been thrown into turmoil by the divisions of the conflict. The tribal elections of 1871 proved to be a crucial test between predominantly full-blood conservatives, who wanted a return to the traditional tribal government, and the mostly mixed-blood progressives, who favored the political system prescribed by the 1876 Constitution.

A third group, composed of Indian and Negro ancestry (the latter was no small force in the Creek Nation), tended to favor the Conservative side. Pleasant Porter was a dedicated progressive, however, and when there were threats of a civil war during the election, he was appointed General of the progressive warriors. Although the dispute was settled without bloodshed, more controversy arose between the two factions when a railroad was built through part of their land and White speculators attempted to cash in on the new development. The con-



Pleasant Porter (1840-1907)
(*American Museum of Natural History*)

tinuing contention died down when the U.S. Government intervened to guarantee constitutional government in the tribe. In the meantime, Porter had served a period as school superintendent, and is credited with establishing an outstanding educational system for the Creek people.

As a prominent member for almost 20 years of the Council of the Creek Nation, Porter was often a delegate to Washington. As more and more White settlers entered the area, it became difficult to hold onto Indian land, and in 1889 he was one of the leaders who worked out an agreement with the Dawes Commission to cede some Creek territory to the United States for the new settlers. He also had a significant role in the negotiations of 1902 which led to the cession of all Creek territory to the U.S. Government in return for individual allotments of land for each enrolled member of the tribe.

One of the most successful leaders of his people during the confusing period of transfer from tribal self-government to control by the U.S. Government, Porter was a member of the House of Kings, the House of Warriors, and was Principal Chief during the years when the Indian Territory was merged into the newly formed State of Oklahoma in 1907. A tall man, approximately 6' in height, weighing about 225 pounds, he was an impressive figure. He married Mary Ellen Keys, a Cherokee woman. His duties caused him to travel widely, and while en route by train to a meeting in Missouri, he suffered a stroke and died on September 3, 1907. He is buried at Wealaka, Oklahoma.



Alexander Lawrence Posey (1873-1908)
(Oklahoma Historical Society)

Alexander Lawrence Posey (1873-1908)

Chinnubie Harjo, a name taken from a mythological character in Muskogean legend, was a famous Creek writer and educator. He was born near Eufaula, Oklahoma on August 3, 1873, the son of Lewis H. Posey, a Scotch-Irish father and Nancy Phillips, a Creek woman. She raised him as an Indian, filling his childhood years with stories of Creek folklore and history. He spoke no English until he was 12 years old. Subsequently he went off to study at Bacone Indian University, where he acted as librarian, and learned to set type for a small paper, *The Instructor*, which served to establish his lifetime interest in literary work.

Upon graduation in 1895, his abilities were quickly recognized as an asset by his fellow Creek people, and he was elected to the House of Warriors; he also became the Superintendent of Public Instruction of the Creek Nation. In 1901 he resigned his position to return home and devote full time to writing. He became editor of the *Indian Journal*, in which the popular "Fux Fixico Letters" were first published—a series of satirical dialogues between a cast of fictitious Creek characters who spoke in humorous dialect, commenting upon White politics of the day.

He also continued his interest in politics, striving to represent Indian interests in the planning for Oklahoma statehood, and working for the Dawes Commission by enrolling as citizens all those members of his tribe, many of whom wanted as little to do as possible with the White man's government. Perhaps his greatest contribution at this time was his role as a delegate in 1905 to the Sequoyah Constitutional Convention at Muskogee, where he was elected as secretary, and was responsible for the excellent wording of the final document. Not too long afterwards, en route from Muskogee to Eufaula, he was accidentally drowned in the Oktahutchee River on May 27, 1908, at the age of 34.

In the eyes of most Creek people, Alexander Posey is best remembered as a literary figure of major importance, a great poet, and a staunch defender of Creek interests in education and politics.

Poundmaker (1842-1886)

Opeteca Hanawaywin was a powerful, peaceful Cree leader in Canada at a time when that country was attempting to place Indians on reservations. Poundmaker received his name as a young man because of his ability to conceal himself in buffalo robes and entice many of the animals into corrals or pounds. Little is known of his youth until he became chief, soon after the Cree moved onto a reservation at Battleford, in Saskatchewan in 1879.

At first the people accepted their fate, but with more and more promises left unfulfilled, unrest developed in 1880. Not only were the men restricted in their hunting grounds, but the buffalo herds grew too small to provide sufficient food and hides. Faced with starvation, and the need for clothing and coverings for the dwellings, they began to venture into forbidden territory to obtain provisions, occasionally raiding nearby White settlers. Poundmaker counseled peace during this time, even in 1884 when the Mounted Police invaded a tribal ceremony during an attempt to arrest a wanted man.

But the next year, tribes all over western Canada were desperate, ready for an all-out struggle against the Whites. Despite his best efforts, Poundmaker found it impossible to control his young men, and when they raided a nearby settlement, he abandoned the effort and joined with them. A detachment of about 300 Canadian soldiers pursued the Indians and attacked their camp at Cut Knife Creek. Led by Poundmaker, the Cree defeated the troops, who were able to retreat through an area that the chief may well have deliberately left open, to allow their escape.

Eventually, however, reinforcements were dispatched from the East, strengthening the local forces, and as the leaders of other, more hostile tribes, surrendered, Poundmaker himself came in and was tried in court. But no account was taken of his peaceful past, nor of his history of friendship with the Whites, and he was found guilty and sentenced to prison. He died at the age of 44 in June 1886, at Cut Knife Hill in Saskatchewan.



Poundmaker (1842-1886)
(*Museum of Man; National Museums of Canada*)

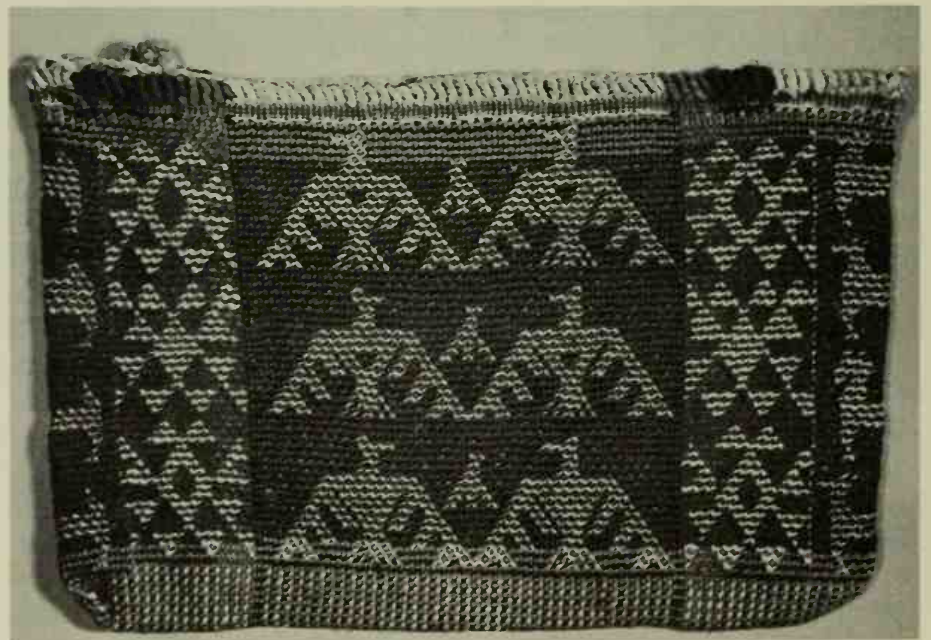
Poweshiek (ca. 1813–ca. 1845)

“Round Bear,” or “Aroused Bear,” more accurately Pawishik’—“he who shakes something off himself,” was a major Fox (Mesquakie) chief who figured prominently in the period of the Black Hawk War. He was born into the Bear clan, a ruling group of the Fox people, at Musquawkenuk (Davenport), Iowa, about 1813. His parents were full-blooded Fox Indians; his grandfather was Black Thunder, an early famed Fox leader.

Although Keokuk has often been blamed for the weakening of Black Hawk’s military strength, it seems more likely that it was due to the separation of Poweshiek from the main Sauk–Fox confederation. There had long been tension between the two tribes, and when Sauk leaders gave up some of the Rock Island territory in Illinois without the approval of the tribe, he took his people to Iowa.

With the outbreak of the Black Hawk War in 1832, Poweshiek fought along with Black Hawk at Bad Axe River, and participated in several other minor clashes, but he seems never to have really entered into the fray wholeheartedly. Following the defeat of the Indians by General Henry Atkinson, they were forced to cede some of their lands as a penalty. In 1833, Poweshiek went to Washington, D.C., with Keokuk, Black Hawk, and other chiefs to intercede with the authorities for better treatment. Late that same year, he effectively frustrated attempts of the Indian Agent at Rock Island, who had hoped to defraud the Fox people of the \$20,000 payment due them. He also demonstrated his integrity in internal affairs by refusing a proffered bribe from Keokuk.

About 1836, Poweshiek was invited to Nauvoo, Illinois to meet with Joseph Smith, the Mormon leader, who was interested in the Indian people of the area. He was shown four metal tablets which Smith in-



Yarn Medicine Bag Woven with
Thunderbird Designs; Fox
(*Museum of the American Indian*)

formed him were sacred writings. Poweshiek asked for an explanation of the markings which would indicate any benefit to the Indian people; Smith was apparently unable to supply a satisfactory answer, and Poweshiek left, unimpressed with the new religion—thereby ending Mormon efforts at conversion.

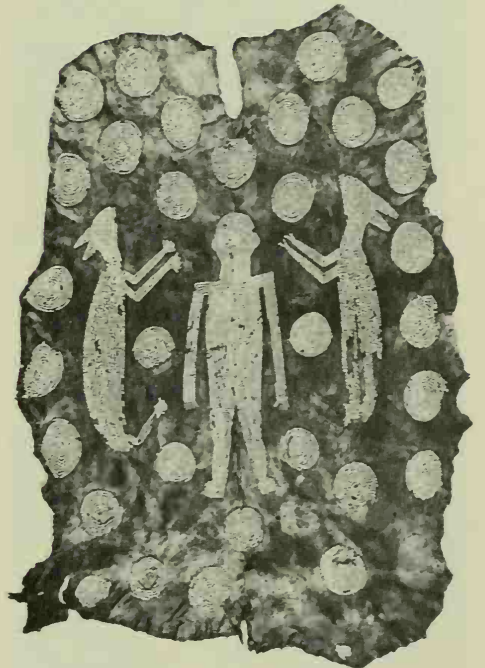
Poweshiek continued to work in the defense of his tribe for the balance of his life, and while he signed several treaties which ceded Indian land, he seems never to have benefited personally from the transactions, but was always hoping to appease the appetite of the White man. He died at Des Moines, Iowa (one account claims he died in Kansas) sometime around 1843–1845.

Powhatan (ca. 1550–1618)

From the Algonquian, *pau't-hanne*, or *pauwau-atan*, earlier translated as “Falls in a Current,” but more acceptably today rendered as “Hill of the Pow-Wow,” this important leader was also known by his correct name, Wahunsonacock, but the more popular form derives from his tribal affiliation, and became commonly used. He was the ruling chief, and probably the founder, of the Powhatan Confederacy in Virginia. He is the first Indian leader known to have any important contact with the English colonists. According to Captain John Smith of the Jamestown colony, in 1610 Powhatan was about 60 years old and was “a tall, well-proportioned man, with a sour look.” Powhatan’s father had been forced north from Florida by the Spaniards, and had conquered six tribes; after the father’s death, the son enlarged the Confederacy to include 30 tribes with more than 100 villages inhabited by some 9000 peoples. His dominion extended from the Potomac River to Albemarle Sound in North Carolina.

Almost from the beginning Powhatan was suspicious of the White colonists. When Smith was captured in 1608, he was inclined to execute the intruder, but the chief’s “dearest daughter,” Pocahontas, interceded and saved the Englishman’s life. In 1609, in an attempt at friendship, the colonists crowned Powhatan “emperor”; but he seems not to have been impressed by this honor, and the very next year they tried to capture and imprison him. In 1613 they succeeded in taking Pocahontas as a hostage, and Powhatan was forced to ransom her with some English prisoners. But in the meantime, Pocahontas and a young widower, John Rolfe, had fallen in love, and in 1614, were married. Powhatan did not attend the marriage ceremony, but he did fulfill the hopes of the English by restraining his people from further attacks on the settlers.

When Powhatan died in 1618, and was succeeded by his brother Opitchipan, the peace that had prevailed quickly disintegrated. Warfare between the Jamestown colonists and the Powhatan tribes erupted with renewed vigor, with massacres and hundreds of deaths on both sides. By 1634 the Confederacy created by Powhatan and his father had been



Buckskin Mantle Decorated with Shells, Worn by Powhatan
(The Ashmolean Museum)

wiped out by the strife and suffering of 15 years of savage hostility. Besides Pocahontas, Powhatan had three sons: Namontack, Nantahoack, and Pochins.

Pushmataha (ca. 1764–1824)



Pushmataha (1764–1824)
(Smithsonian Institution, National Anthropological Archives)

His name was derived from Choctaw *apushim-alhtaha*, “Sapling is Ready for Him.” He was a Choctaw chief of the Kinsahahi clan, born in June 1764 at Noxubee Creek, Mississippi. The identity of his parents is unknown; he said of himself, “I had no father. I had no mother. The lightning rent the living oak, and Pushmataha sprang forth”—and thus a legend was born. He was a courageous warrior in his youth, known as Hochifoiksho (a term meaning that he was nameless until he earned his own name). In an expedition against the Osage, he disappeared early, and when he came back to the war party, the others all called him a coward and mocked him. Quietly, he replied, “Let those laugh who can show more scalps than I can,” and threw five scalps on the ground. This gave him the name Eagle, and for a time he lived in Texas, where he led many raids against enemy Indian villages. His accounts of his own exploits earned him the name Ishtilawata, “The Bragger.”

In 1805 he was elected principal chief of the Choctaw, and became known as Pushmataha; he always claimed it meant “Oak Tree.” Soon after he became principal chief, he signed the treaty at Mount Dexter which ceded a large tribal area in Alabama and Mississippi to the United States in return for \$500 cash and an annuity for himself of \$150. He became quite friendly with the Whites, and when Tecumseh came south looking for support of his Indian Confederacy, Pushmataha eloquently, and successfully, urged his people not to join. In 1811, some of the neighboring Creek allied themselves with the British, but Pushmataha remained loyal to the Americans. He led about 500 of his warriors in the defeat of the Creek under Weatherford, at Kantchati (Holy Ground) in Alabama, and became known to the Americans as “The Indian General.”

After the Civil War, Pushmataha signed more treaties ceding tribal lands; and at Doak’s Stand in 1820, he was credited with displaying “as much diplomacy and a business capacity equal to that of General Jackson, against whom he was pitted.” During this same period he invested a great deal of his own and of tribal money in the education of Choctaw youth. In 1824 he journeyed to Washington to negotiate another treaty. After meeting President Monroe, General Lafayette, and other leaders, he suddenly fell ill, and died at midnight on December 23–24, 1824 at the age of 60. He was given a military funeral and was buried in the National Cemetery.

The prevailing attitude toward Pushmataha was summed up by Andrew Jackson as: “The greatest and bravest Indian I have ever known.” Since Jackson was not particularly noted as being an advocate of Indian people, this is perhaps faint praise; but others who knew of his abilities agreed with the high estimate of Pushmataha. He left one son, Johnson Pushmataha, known as Mingo.

Queen Anne (ca. 1650–ca. 1725)

The widow of Totopotomoi, the Pamunkey chief, Queen Anne became the chief of the tribe following the death of her husband during a battle in which he supported the English against other Indian warriors. Due to her authoritative position, she was always called “Queen Anne” by the colonists. In 1675 she was called upon to furnish warriors to fight with the Whites during Bacon’s Rebellion; this was her first appearance in colonial history. Her appearance at the colonial Council, in which she scornfully rejected the request to furnish warriors for the Whites on the grounds that her people had been neglected for the past 20 years, in spite of their friendship to the Whites, was a dramatic confrontation between Indian and White.

It was only after strong promises of better treatment by the colonists that Queen Anne agreed to provide the needed assistance. Following the end of the Rebellion, a silver headband, or coronet, inscribed *Queen of Pamunkey* was presented to her by King Charles II. Little more is heard about her following this period, beyond an appearance in 1715, when she visited the colonial authorities to request fair treatment for her people.



Queen Anne (1650–1725)
(Association for the Preservation of
Virginia Antiquities)

John W. Quinney (1797–1855)

John Waunnacon Quinney, Waun-na-con, or Quinequan, from *quinnequant*, “The Dish,” was an important Mahican (or Stockbridge) leader who figured prominently in the life of his people in the East, and led them to a new home in the Great Lakes region. He was born in 1797 in New Stockbridge, New York to a family which had been prominent in tribal affairs for generations. After an education in Yorktown, New York schools, under United States patronage, and mostly White teachers, he returned to his people and soon became one of their outstanding young men. In 1822, at the age of 25, he accompanied the representatives of other tribes, including Eleazar Williams, to negotiate with the Menomini for the purchase of lands around Green Bay, Wisconsin.

The Indians of New York were being increasingly hard pressed by the influx of White settlers, while at the same time they were being offered what seemed to be a good price for their homes by land speculators. A move west would get them out into the open area, away from the Whites. The negotiations were successful but after the Indians had paid for the land the U.S. Government stepped in to claim the Green Bay land for its own. In vain, the purchasers tried to set the decision aside, and in 1825 the State of New York even took the unprecedented action of admitting the injustice, by paying a portion of the amount “just to give full value.” But the land was never returned to the original purchasers. In 1828, Quinney went to Washington to plead with Congress for justice, but he was able to recover only a token payment of \$25,000 for improvements.



John Waunnacon Quinney (1797–
1855)
(State Historical Society of Wisconsin)



Deerskin Coat Belonging to John W. Quinney; Mahican
(Museum of the American Indian)

Almost four years later, the tribe moved to Lake Winnebago, where Quinney drew up a Constitution which called for the replacement of the hereditary chief by elected leaders. The tribe settled down in peace, only to be harassed again by the United States to move west. Quinney took part in most of the negotiations, and in 1852 his tribesmen elected him head sachem. After a major effort he convinced the United States to cede to him and the tribes an area of 460 acres back at Stockbridge, New York. This success marked the last of his nine trips to Washington in behalf of his people; shortly afterwards, the tribe moved east, and he died at Stockbridge, New York on July 21, 1855.

Although John Quinney was always able to deal with the Whites, he respected and held his major allegiance to the traditional Indian life. Indeed, in 1846 he was even able to secure the repeal of an act making citizens of his tribe, thereby enabling them to maintain their own customs and government again. His speech in 1852 to Congress in support of Indian self-government may have been the first public use of the term *Native American* in political context:

I am a true Native American, descended from one of those characters whose memory every true American reveres. My grand-father, David Nau-nai-nuk-nuk, was a warrior, and he assisted your fathers in their struggle for liberty.

He married once, to Lucinda Lewis, a Stockbridge-Munsee woman, by whom he had a son, Osceola. The latter married Phoebe Ann Dox-tator (or Dockstader), an Oneida who became a major influence in the political activities of the tribe.



Watercolor Painting of a Clown with Food, by Ben Quintana; Cochiti
(Museum of Northern Arizona; Marc Gaede Photo)

Ben Quintana (ca. 1925-1944)

Ha-a-tee, an outstanding young Pueblo artist, was born at Cochiti, New Mexico about 1925; little is known of his parentage or early background. He was a contemporary of another important artist from the same pueblo, Joe Herrera; and like him, Ben was taught by Joe's artist mother, Tonita Peña. Later, Po-tsunu (Gerónima Montoya), a famed artist and art teacher, saw something of the promise in the young boy, and gave him her encouragement and support.

Quintana was something of a teen-age prodigy, and at the age of 15 won first prize out of 80 entrants in the New Mexico State Coronado Quadricentennial Competition, in 1940. Two years later he won the first prize in a poster contest held by *American Magazine*, which attracted over 50,000 entries. He also painted several murals for the Cochiti Day School, and for the Santa Fe Indian School, New Mexico. As he entered young manhood in the early 1940s he was recognized among the most promising young artists of the day.

Like most of his contemporaries, he served in the U.S. Armed Forces, but lost his life in combat on November 9, 1944 in action in the Philippines, for which he was awarded the Silver Star for heroism posthumously. Although virtually all of Ben Quintana's paintings were done

while he was still in his teens, they reflect the talent and promise of a truly gifted artist. His works have been acquired by museums and private collectors throughout the world, and had he lived long enough to fulfill the early predictions held by critics, it seems certain that he would have been among the greatest of contemporary American Indian painters.

Rain In The Face (ca. 1835-1905)

Iromagaja, from *ite amaraju-lit*, "Face Raining," was also called Iromagaju or Amarazhu. He was a Hunkpapa Sioux war chief who was a leading warrior in many battles with the White man, including the celebrated Battle of the Little Bighorn. He was born at the forks of the Cheyenne River in North Dakota about 1835. His parents were not important people, so that he had to make his reputation by his own efforts. His name apparently originated from two episodes, which he related himself: during a fight with a Cheyenne boy his face was bloodied by blows from his opponent. The blood streaked his face paint, creating a memorable sight. Another time, he stated that before a raid on the Gros Ventres, he painted his face half black and half red, as was commonly done, to represent the setting sun. The battle lasted all day in the rain, and his face became streaked with color.

Iromagaja was often on the warpath during the turbulent 1860s. In 1866 he was one of the leaders in the annihilation of Captain William Fetterman and his troops at Fort Phil Kearny, Wyoming, when the officer foolishly led his men into an ambush. Two years later, Iromagaja participated in a daring raid on Fort Totten, North Dakota in which he was badly wounded. In this period he also took part in many raids on the expeditions passing through Sioux country en route to the Black Hills gold mines.

His home was at Standing Rock Reservation. In 1873, one of the Indians on the reservation accused him of the murder of a White surgeon. He was jailed at Fort Abraham Lincoln, also in North Dakota. Though he admitted his guilt, and was imprisoned for a while, he was allowed to escape by a friendly guard. Back on the warpath, he joined in attacks on the Northern Pacific Railroad work crews and on other Whites in the region, joining with Sitting Bull and his hostile forces in 1874. And in 1876 Iromagaja was one of the leading participants in the Battle of the Little Bighorn; indeed, some accounts say that he was the warrior who killed General George Custer, but he never made such a claim himself. Most historians doubt the statement, feeling that in the melee



Rain in the Face (1835-1905)
(Smithsonian Institution, National Anthropological Archives)

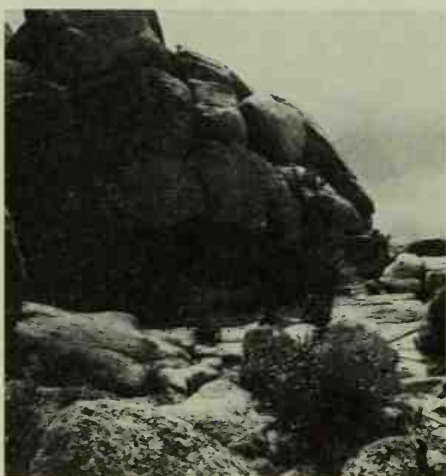


Rifle Taken from Rain in the Face
(Museum of the American Indian)

it would have been impossible for any individual to have been certain of such a coup.

Though he was badly wounded during the battle and walked with a limp thereafter, he followed Sitting Bull and others who retreated into Canada. He remained there until 1880, when a number of the Sioux went south. In 1880, feeling that further resistance was fruitless, he surrendered with them at Fort Keogh, Montana to General Miles.

Later, he said, "When we were conquered, I remained silent, as a warrior should. Rain in the Face was killed when he put down his weapons before the Great Father. His spirit was gone then." Iromagaja was evidently difficult to live with; he is known to have had seven wives, the last of whom was found in his tepee with her throat cut. He died at Standing Rock, North Dakota on September 14, 1905 at the age of 70, and was buried near Aberdeen, South Dakota.



Cave Where Ramona Was Born; Cary Ranch, Anza, California
(Harry C. James)

Ramona (ca. 1865–1922)

This legendary figure, primarily the product of American literature, figured as a part-fiction, part-fact woman who was picked out of obscurity and lifted to national attention when Helen Hunt Jackson published her book *Ramona* in 1884. Mrs. Jackson had written a polemic attack upon the Indian Bureau and the general Indian situation in *A Century of Dishonor*, appearing in 1881. Her interest was further stimulated when she visited Southern California and heard of a Mission Indian girl whose life had the elements of a novel in it. The central character seems to have been loosely based upon a Cahuilla girl, Ramona Lubo, or Lugo (some sources claim she was Ramona Gonzaga Ortega (or Ortegna), who lived near Mission San Diego. She seems to have been born in a cave on the Cary Ranch at Anza, California, about 1865.

Accordingly, Mrs. Jackson sought out Ramona, and eventually wrote a novel which was part truth, but largely fiction, involving an elopement with Alessandro, who was a wholly created character. While the book is based upon the social atmosphere and interracial relations of the period, a majority of the episodes were fictional.

For many years after the publication of the book, Ramona was a celebrity, sought out by readers and lionized by southern California society—albeit at a safe distance. She had a small souvenir stand at the Mission, at which she sold her photographs and many of her own baskets (she was actually a very skilled basket weaver), and was briefly publicized at the time the motion picture *Ramona* was made. The theme song from the film remains a standard to this day. Needless to say, the Cahuilla exemplar enjoyed very little of the financial rewards from all this publicity.

Ramona lived an otherwise uneventful life, and died on July 21, 1922 near Hemet, California, and was buried in the old Cahuilla cemetery west of Anza, adjacent to her husband, Juan Diego.

Red Bird (ca. 1788–1828)

Wánig Suchka, a noted Winnebago war chief, was friendly to the Whites who came to settle in his native land until a misunderstanding caused all-out warfare. He was born near the mouth of the Wisconsin River about 1788, the son of a hereditary war chief. His name has been given two origins: one claiming that it derived from his custom of always wearing a red coat, perhaps acquired from English soldiers; while the other, and perhaps more likely account refers to his habit of wearing a preserved red bird on each shoulder in lieu of an epaulet. Whatever the truth, the farmers in the Prairie du Chien (Wisconsin) region had long regarded Red Bird and his people as their friends and protectors.

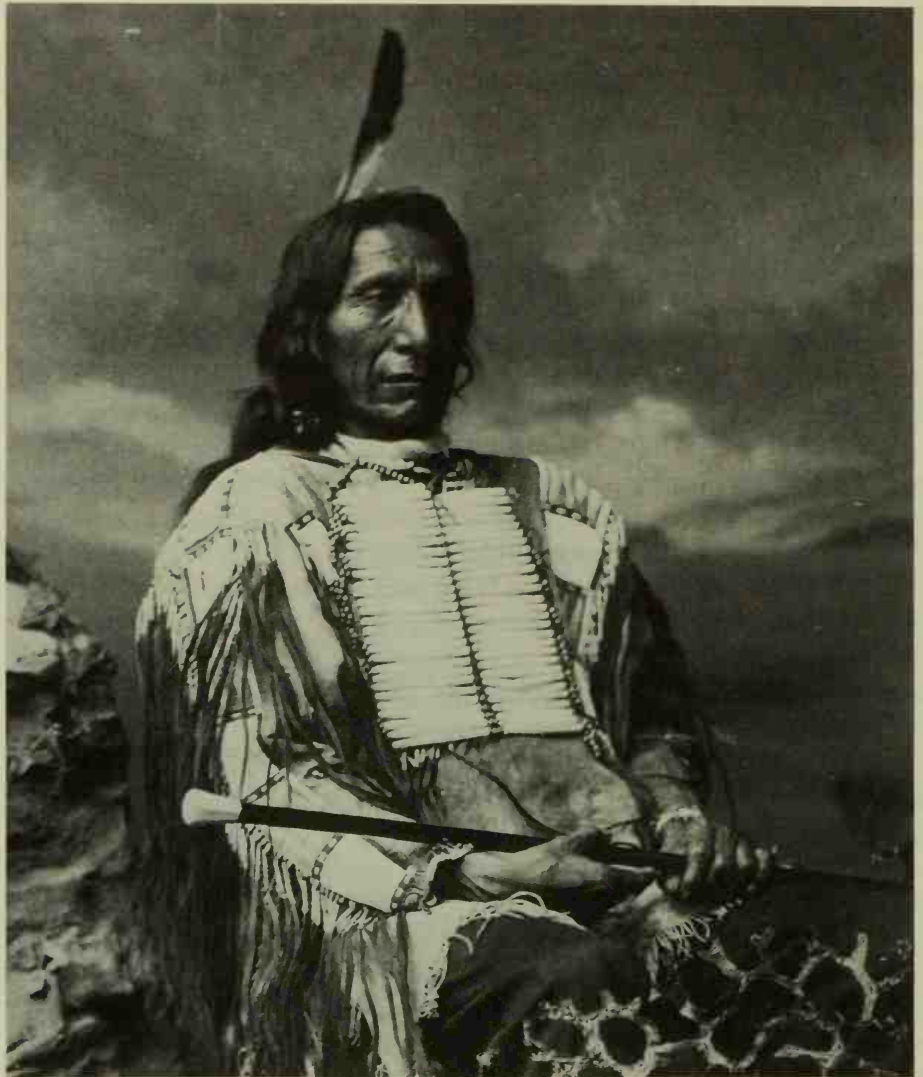
But they seem to have taken his goodwill too much for granted—or perhaps their treatment of the Indians was not always what it might have been. In 1827, two Winnebago men were arrested and charged with the murder of a local farming family. Through an error in communication, the Indians were rumored to have been turned over by the authorities to the Chippewa—hereditary enemies of the Winnebago—and beaten to death. Acting upon the false report, the Winnebago council met and determined to obtain revenge, electing Red Bird as the person to carry out the council decision. He promptly visited the home of a local White farmer and murdered him and his hired men. He then rejoined his tribe and led them in an attack upon a Mississippi riverboat. In the ensuing conflict, four Whites and about ten Indians were killed.

In the meantime, the alarm had been spread, and a detachment of soldiers arrived to quell the so-called “Red Bird War.” Faced by formidable armed might, Red Bird and his followers surrendered and were subsequently tried and convicted of murder. In the general confusion of the times, the court sentence somehow was not well-handled, and apparently was never actually made public. Red Bird was imprisoned at Prairie du Chien, where he died on February 16, 1828, never having been sentenced; later that same year, the other Indians involved in the affair were pardoned by President John Quincy Adams after a delegation of Winnebago leaders went to Washington to plead in their behalf. In 1923, William Leonard wrote a short-lived play *Red Bird* which dramatized this incident.

Red Cloud (1822–1909)

His name is derived from Siouan *Makhpiya-luta*, Scarlet Cloud (also *Makhpia-sha*, Red Cloud). He was a courageous nonhereditary Oglala Sioux chief at Pine Ridge, South Dakota who led his people in several important victories over the forces of the United States. He was born in Nebraska on September 20, 1822, near the Platte River to the distinguished Snake family; his father was Lone Man (*Ishna Witca*), and his mother was Walks as She Thinks, a Saone Teton. He had a twin brother, Roaring Cloud, also known as “Sky,” about whom almost

Red Cloud (1822-1909)
(*Smithsonian Institution, National Anthropological Archives*)



nothing is known. The intelligence, strength, and bravery of Red Cloud became widely known throughout the tribe, and he was credited with 80 coups, or individual feats of bravery. He was eventually chosen as tribal chief over the hereditary claimant to the title, Young Man Afraid of His Horses.

His name has been the source of considerable controversy, and several "origins" are recorded. One account claims that his name came from the wave of red flannel blankets of his warriors sweeping over the Plains; a more likely source stems from the great red meteorite which is known to have struck the Plains region the day of his birth. Sioux winter counts record this event, and it is true that there were many babies named Red Cloud who were born that day.

The Oglala were the largest division of the Sioux Nation, and Red Cloud became perhaps the most important field commander among both Sioux and Cheyenne. He was strongly opposed to the westward expansion of the Whites, and believed that it was his mission to defend the Indians' last and best hunting grounds. In the 1860s his warriors succeeded in virtually closing down the Bozeman Trail and other overland routes from Fort Laramie, Wyoming, and the east, to the Montana

goldfields and the northwest. A peace conference was held at Fort Laramie in 1866, but when it became apparent that the United States intended to bring in more troops and expand their system of fortifications, Red Cloud stormed out of the meeting and took to the warpath. Soon afterwards, his forces surrounded the troops and laborers building Fort Phil Kearny, and skirmishes became a daily threat. In December, Captain William Fetterman foolishly pursued a band of Indians with a detachment of 80 soldiers, ran into an ambush, and he and his troops were annihilated.

Throughout 1867 the war of attrition continued, and not a single wagon moved along the trail to the goldfields. Finally, in 1868, the United States requested another peace council. In return for Red Cloud's pledge to live in peace, the government promised to abandon all forts along the trail, and accept the territorial claims of the Sioux. However, Red Cloud stayed away until the last troops had actually been withdrawn and the forts were left standing unoccupied; only then did he sign the treaty at Fort Laramie on November 6, 1868. This event is frequently cited as one of the few times when Indian military power was able to force the United States to completely carry out the provisions of a peace treaty. Red Cloud kept his word, refusing to lead his younger men, impatient and hostile, when they demanded retaliatory action for the skirmishes which came in ever-increasing numbers. Two years later he headed a party of other Sioux leaders, visiting Washington and New York, to plead the Indians' cause, asking why "Commissioners are sent out to us who do nothing but rob us."

Although he was critical of the White representatives and of their continuing expansionism, he counseled peace during the troubles of 1876, when Crazy Horse, Gall, and Sitting Bull gathered their armies for battle. Five years later, Red Cloud was again on the offensive—this time demanding the removal of Indian Agent V. T. McGillicuddy. But times had changed, and this time the White man won. Red Cloud was removed as chief, and not long afterwards the tribe was removed to the Pine Ridge Reservation in South Dakota. Here, blind and ailing, he lived with his wife—contrary to usual Indian practice, he had married but once—in a house the government built for him until his death on December 10, 1909.



Buckskin War Shirt Belonging to Red Cloud
(*Museum of the American Indian*)

As a man, Red Cloud is described as being of tall, slender build, with courteous manners and quiet, yet firm, demeanor. He was highly respected by his people, and could claim equal rank with any contemporary general, statesman, or patriot in the country.



Red Jacket (1756-1830)
(New-York Historical Society)

Red Jacket (ca. 1756-1830)

Sagoyewátha, from Iroquois *sa-go-ye-wa'tha*, "He Causes Them to Be Awake," was a Seneca chief of the Wolf clan born at Canoga (some say Seneca Old Castle, near Geneva), New York. He was named Ote-tiani, "He is Prepared" or "Always Ready," but took the name Sagoyewatha when he became a chief. The Whites knew him commonly as Red Jacket from his habit of wearing a colonial military garment given him by the British during the American Revolution. Red Jacket did not always distinguish himself in battle; indeed, Cornplanter accused him of cowardice in retreating before the American forces, and Brant gave him the name "Cow Killer" from an episode when he was absent from battle, and was found slaughtering a cow. This epithet remained with him for the rest of his life.

After the Revolution the Americans still had to deal cautiously with the Iroquois League; the nation was weak, the League was still powerful, and most of the Indian people had sided with the British. England still had trading posts in upper New York, as well as many military forces in Canada. This placed Red Jacket in a key position; through oratory and political skill he had become a Seneca chief and a major influence in the tribe. He advocated peace with the Americans, but at the same time rejected any inroads of White culture, religion, or settlement. He was particularly opposed to missionaries, even though many Indians were Christianized by this time. Although he argued hotly against land sales, he also ratified many agreements disposing of Iroquois land.

In the spring of 1792, the 50 chiefs of the Iroquois League were invited to Philadelphia, then the seat of the new American government. There, Red Jacket met George Washington, who gave him a silver medal. His views toward the Whites softened somewhat, but he still remained a staunch advocate of Indian cultural and territorial integrity. In the War of 1812, he sided with the Americans, and although he did take part in some minor skirmishes, his battle record and loyalty remain ambiguous.

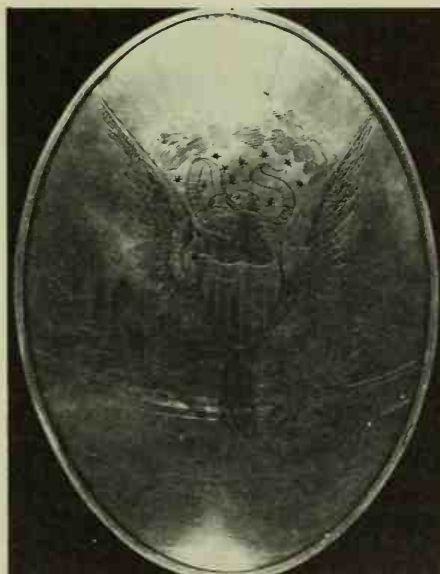
After 1815, Red Jacket was at the height of his power among his people. A commanding figure, 6' 2" tall, and possessed of both a remarkable memory and eloquent oratorical skills, he turned his talents toward driving the White man out of Indian country. In 1821 he succeeded in persuading the New York legislators to pass a law protecting the state reservation lands. Yet the tide of change was against him; he was not a constructive thinker, many of his people were opposed to his in-

transigence, and others were disturbed by his increasing dependence upon liquor. In 1827 he was deposed as chief, and his second wife became a Christian.



"The Trial of Red Jacket," painting by John Mix Stanley
(Buffalo & Erie County Historical Society)

Through the intervention of the Office of Indian Affairs he was briefly restored to his political position and reconciled to his wife, but he subsequently resorted again to excessive drinking, and died on January 20, 1830 at Seneca Village, New York. He had two wives, and at least 17 children; all but one of them, however, died in infancy or early youth. In sum, Red Jacket was an egotist who required center stage at all times. While he never occupied a major place in Indian esteem, he did fulfill a useful role to both peoples as intermediary between Iroquois and White groups.



The Red Jacket Medal
(Buffalo & Erie County Historical Society)

Red Shoes (ca. 1700-1748)

Shulush Homa or Shulush Humma, was a Choctaw (some scholars say Chitimacha) chief who was the war leader of his people during the early struggles for power between the French and the English in the lower Mississippi Valley. He was of the Okla Hunnah (Six People) clan, with his home village in Jasper County, Mississippi. Soon after their occupation of Louisiana, the French established an alliance with the powerful Choctaw Nation which was maintained by the regular presentation of honors and gifts to the tribal chiefs.

At first, Red Shoes supported this alliance, and in the 1730s warred against the Natchez; later, he attacked the Chickasaw. The English assisted the Chickasaw and the French brought in reinforcements from Canada to help the Choctaw. But more and more English traders came in from the East, and slowly convinced many of the Indians that a wiser course lay in supporting the English. Red Shoes held fast to his French loyalty until about 1734, when he abruptly changed sides; his disaffection had nothing to do with the war effort, but was caused by the rape of his favorite wife by a Frenchman.

By about 1740 a so-called peace party became active, led by Red Shoes. Undoubtedly, the fact that the English were obviously becoming stronger in the area had something to do with his decision—as did the influence of better goods being offered by the English traders. In the end, although many of the Indians still favored the French, Red Shoes sought to persuade them as to the advantages of an English relationship. He opened peace negotiations with the Chickasaw, but French Governor Marquis de Vaudreuil was able to break them up and thereby divide the uneasy Choctaw alliance; 32 villages went over to the French, while 10 villages remained loyal to the English.

In 1748 a violent civil war broke out, in which both pro-French and pro-British groups suffered heavy losses. At a peace council the leaders decided to stop fighting the White man's battles and to reconcile their differences; otherwise, they realized they would eventually be totally destroyed. But the pro-French party felt that much of the fault for the split lay at Red Shoes' door, and they refused to include him in any new tribal agreement. Some of the English sympathizers felt the same way, and in the end, the council consented to his removal, which by Choctaw custom of the day, meant a death sentence. Not long afterwards, in 1748, Red Shoes was assassinated while conveying a shipment of British goods to his village.

Red Tomahawk (ca. 1853-1931)

Tacanhpi-luta (also Onspecannonpa-luta) was a Teton Sioux responsible for the death of Sitting Bull in 1890. He was born around 1853 near the Cheyenne River in South Dakota, but little is known of his early life. He had been appointed a Sergeant of Indian Police at Standing Rock Agency in South Dakota, a position which he filled effectively.



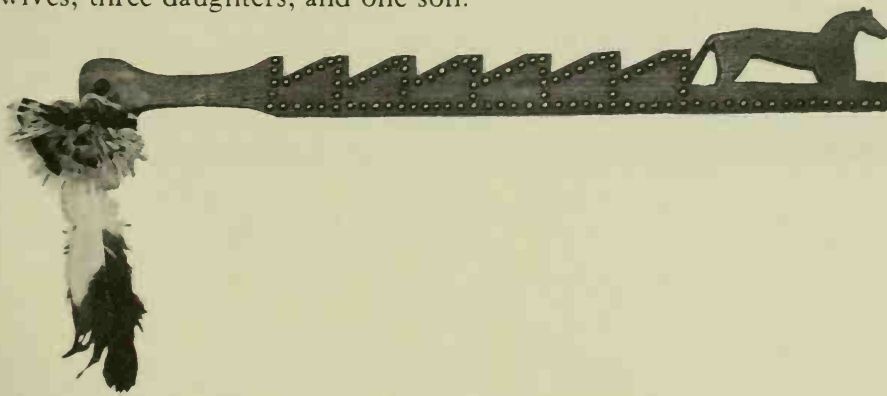
Red Tomahawk (1853–1931)
(*Smithsonian Institution, National Anthropological Archives*)

In 1890 Wovoka's Ghost Dance religion swept through the camps of the bitter, frustrated Sioux. Violent rebellion seemed imminent, and the panicky United States authorities decided to jail Sitting Bull, whom they considered to be the leader of the dissidents. In the belief that jailing Sitting Bull would put an end to any such uprising, the order was given to the Indian Police to gather their forces and bring him in.

Sergeant Red Tomahawk rode 40 miles in four hours to give the necessary orders, and on December 15, 1890, Lieutenant Bull Head and Red Tomahawk led 43 Indian Police out to take in the old medicine man. At first, Sitting Bull agreed to the arrest peacefully, but tempers flared, shots blazed, and Sioux blood flowed. The affair lasted only a few minutes, but in the melee, six policemen, including Bull Head, were killed, as was Sitting Bull and eight of his followers.

Army troops quickly appeared and began to attack the Indians indiscriminately—policemen and prisoners alike. Red Tomahawk, now in command, swiftly fashioned a white flag and ran fearlessly toward the charging soldiers. They pulled up, and the question of an outbreak was temporarily ended, to be permanently and tragically settled one week later at Wounded Knee Creek.

Red Tomahawk died at Standing Rock Agency on August 7, 1931 at the age of 82, and was buried at Bismarck, North Dakota. He had two wives, three daughters, and one son.



Wooden Dance Club Decorated with
Feathers and Brass Tacks; Sioux
(*Museum of the American Indian*)

Red Wing (ca. 1750–ca. 1825)

Tatank'amimi was a Mdewakanton Sioux chief who was first an ally of the British, and then shifted easily into friendship with the Americans after the War of 1812. The name Red Wing derives from a family charm—a swan wing dyed or painted red—and was held by a long line of Sioux chiefs, whose lands were on the west shore of Lake Pepin in Minnesota. The best known individual who bore the name was Tatank'amimi, Walking Buffalo; each member of the lineage had more than one name.

Although less influential than his contemporaries Little Crow and Wapasha, Red Wing was nevertheless an important leader of the Minnesota Sioux. As were most of his people, he was a friend of the Whites. It was easy to be friendly in those early days—the settlers had not yet come into the area in large numbers, there was still more than enough meat for the hunters, and the goods introduced by the White traders were highly valued and eagerly sought after.

Red Wing was greatly admired by his own people, as well as by the White neighbors. Besides being a successful warrior, he had also proved himself to be something of a prophet and seer. During the War of 1812 he fought on the British side, notably at Sandusky, Mackinaw, and Prairie du Chien. But one day, while engaged in a particularly brisk battle, he had a vision that the British would be driven out by the Americans. He compared the style of battle tactics followed by both sides, and the adaptability of the Americans, and was disturbed by what he saw. He lost no time in returning to a British commander his Royal George medal and proclaiming a policy of peace with all sides. He faithfully followed this neutral stance for the rest of his life.

He retired from the battlefield, never having suffered a defeat. By 1820, he was regarded as a firm friend of the United States, and in articles of the day his name was mentioned as such a staunch supporter that the town of Red Wing, along the Mississippi River in Minnesota, was named in honor of him and his forebears. He died about 1825 and was buried on Barn Bluff, overlooking the town. The name Red Wing continued on for another generation, but died out in the 1860s.

Major Ridge (ca. 1770–1839)

Also known as The Ridge, the title Major derives from his rank in a Cherokee unit of the American Army during the Creek Wars. Together with his son, they were leading figures in the Cherokee removal to Indian Territory during the first half of the 19th century. Ridge was born about 1770 at Hiwassee, in the Old Cherokee Nation (now Tennessee). He was the son of Ogonstota, a full-blood, and Susannah Catherine, a half-Cherokee, half-Scot woman of the Deer clan. His younger brother was David Oowatie (or Uwati) the father of Elias Boudinot and Stand Watie.

Ridge was named Nunna Hidihi, from *nungno huttarhee*, “Man on the Mountain Top.” He had little formal education; when the family moved to Georgia, he learned most of what passed for an education from his parents and neighbors. But his native abilities soon commanded attention and by the age of 21 he had been elected to the Cherokee Council, in time becoming the Speaker, with the name Kanuntaclagee, “Big Speaker,” a compliment to his oratorical talent. From these political activities he gained an important position in the community and considerable prosperity. He owned a large farm, which he managed well and was in partnership with George Lavendar, a prominent trader of the time. In 1792 he married Susie Wickett (“Princess Sehoya”), a full-blooded Cherokee woman.

From this marriage came a son, John, who is frequently confused with the father; indeed, the careers of the two are so closely intertwined that separate treatment is almost impossible. The son, known as Ganun’dalegi, from *gahna tahltegi*, “One Who Follows the Ridge,” was born in May 1803 at Rome, Georgia. In 1819 his father sent him to school in Cornwall, Connecticut, where he received an excellent education along with his cousin, Elias Boudinot. He suffered from a hip disease, which affected his walk. The two young Cherokee men did well at Cornwall, and were very popular until they announced their engagements to two local girls. Ridge eventually married Sarah Bird Northrup, and both young men brought their brides back to Georgia, but only after a year of bitterness and rancor from the bigotry of the Cornwall people. In time he sired a son, John Rollin Ridge.

Although Major Ridge served temporarily as a General under Andrew Jackson during the Creek Wars, he, his son John, and his nephew Elias Boudinot were unhappy at the way the American authorities—especially the Georgia Legislature—were dealing with the rights of the Cherokee people. White settlers were moving onto tribal lands and in many cases were treating the Indians as animals to be driven back deeper into the back country. Unfortunately, the breed of Georgia settler at the time was far inferior to the Indian people who were being challenged, and this fact only served to increase the interracial hatred and contempt. Recognizing the problem, the two young Cherokee men embarked on a speaking tour of the North in an effort to turn the tide of national opinion in their favor. Although they met with some success, it was not easy—there were far too many vested interests involved in the ownership and development of land at the time.

Early in the 1830s, Major Ridge, his son, and Boudinot became prime movers in the Treaty Party—the group which favored an accommodation with the United States. Some whispers were heard charging bribes and deals, but most scholars today believe that the trio honestly believed that the Cherokee people had no hope of winning, and that if the tribe appeared reasonable they might be able to strike a better bargain. There does seem to be some truth in the belief that John Ridge was restless under the rule of the principal chief at the time, John Ross, and hoped to replace him. In any event, they ultimately proposed what is known as The Ridge Treaty on June 19, 1834. This treaty was never ratified by the U.S. Senate because most of the members were inflexibly



Major Ridge (1770-1839)
(Oklahoma Historical Society)



Woven River Cane Basket; Cherokee
(Museum of the American Indian)



John Ridge (1803-1839)
(*Oklahoma Historical Society*)

determined to move the Indians west.

In December 1835, the members of the Treaty Party were forced to sign the Treaty of New Echota, which traded their Georgia farms and forests for the sterile plains of Indian Territory (now Oklahoma). The fact that only 500 out of 17,000 Cherokee people agreed to the treaty was meaningless in the tenor of the times; John Ross and most of the other leaders refused to sign, and fought bitterly against removal with all of their energy. But, as Ridge foresaw, the Indians could not halt the tide, and forcible removal was put into effect.

Accordingly, in 1838, Army troops were moved into the Southeast with orders to round up all Cherokee people and move them to Indian Territory. They were forced to leave their homes and possessions, taking only what they could hastily gather together; families were separated and property was stolen, abandoned, or sold for a pittance to obtain food. General Winfield Scott and 7000 soldiers placed the Indians in stockades and the sad Trail of Tears began. Most of the people walked the whole distance from North Carolina to Oklahoma; only the old, sick, or infirm rode in wagons over the frozen, snow-covered land. It is estimated that of approximately 18,000 Indians who were removed, over 4000 died in the stockades or along the trail.

Major Ridge recognized the inevitable when he signed the treaty, saying, "With this treaty, I sign my death warrant"—and so it came to be. In 1829 the Cherokee Council had decreed that any person found guilty of selling land without the consent of the people would suffer the death penalty. On June 20, 1839, he, his son John, and Elias Boudinot were killed in their homes, executed by Council fiat. Only Stand Watie escaped—he had been forewarned of the impending attack by the enforcers of the death penalty. The Treaty Party was no more.

Carved Steatite Pipe Bowl; Design of
a Man Seated, Reading a Book;
Cherokee
(*Museum of the American Indian*)



Louis Riel (1844-1885)

Riel was the mixed-blood Cree leader of the famous *métis* rebellion in Manitoba, Canada. He was born along the Seine River, near St. Boniface, in lower Assiniboia on October 22, 1844. His father was Louis Riel, a French settler and trader, and his mother was Julie Lagimodière, a part-French-part-Cree woman. The young boy was baptized Louis, but later took the name Louis David Riel.

In his youth he was apparently a religious boy; although unsuited for the priesthood, as his father had hoped, young Louis grew up in the Red River *métissage* world. He was educated at the Collège de Montréal, and in 1869, feeling the weight of the battle then going on between the Hudson Bay Company and the Government, which was having a disastrous effect upon the local *métis* population, Louis took upon himself the leadership of the *métis* and Indian people. He was elected—or assumed, since he had previously been secretary—presidency of the provisional government of Assiniboia which had been set up by the *métis*. By terms of a treaty in 1870, Assiniboia entered the Canadian confederacy as part of Manitoba, but Riel continued to oppose the settlement, and when troops were dispatched to control the inflammatory situation, he fled. He was later elected to the Parliament as the representative from Provencher from 1873-1874, but in 1875 he was expelled for his militancy.

The weight of emotional strain seems to have affected Riel's mental balance and from 1876-1878 he was committed to the asylum at Longue Port, and later at Beauport, Québec. Following his release, he went to Keeseville, New York, where he eventually became a United States citizen, and then went west to Montana, where he taught for a time at a mission school.

The *métis* and Indian population continued to suffer discrimination and mistreatment, just as their fellow Indians in the United States, and in June 1884, Riel was back in Manitoba, in answer to an invitation to head a protest mission. He responded, and in March 1885, the political militancy turned into open rebellion, in which Riel appealed to the Indian people for their support. Troops were called out, and in a campaign lasting slightly over three months, finally succeeded in bringing the rebellion to an end on July 2, 1885. Several of the leaders were captured, and Riel himself surrendered peaceably. After a trial which attracted widespread attention, he was found guilty of treason and hanged on November 16, 1885 at Regina, Northwest Territories. At the same trial, 18 *métis* were imprisoned, 8 Indian participants were hanged, and 2 Whites were tried but discharged.

The battle was not really a French-English clash, so much as it was a farmer-hunter war. The coming of the European people threatened the survival of the nomadic hunting-trapping culture of the *métis* and the Indians. The arrival of large numbers of settlers, surveyors, and a governing group which did not include any local people, made the *métis* feel that their lands had been sold without any consideration being given to them in the matter. Much of the bloodshed could have been avoided by more intelligent diplomacy. The execution of Riel

had traumatic and widespread political effects, for he became a martyr to French-English hostility. In 1886, amnesty was granted to all of the participants still in prison.



Rollic Lynn Riggs (1899-1954)
(Western History Collections; University
of Oklahoma Library)

Rollic Lynn Riggs (1899-1954)

An outstanding dramatist and poet, Rollic Lynn Riggs was born near Claremore, Indian Territory on August 31, 1899. His father was W. G. Riggs and his mother was Ella Riggs, a Cherokee. He was educated at the local public school and Eastern University Preparatory School in Claremore, following which he attended the University of Oklahoma.

Following graduation, young Riggs clerked for the Adams Express Company in Chicago, then traveled to New York City where he became a reporter for the *Wall Street Journal*, which sharpened his writing skills. He sought work in Hollywood for a brief time as an extra in motion pictures, then returned to the University of Oklahoma in 1920 to continue his writing and poetry studies. His first book of poetry *Fandango; Ballads of the Old West* appeared in 1922, and that same year he became an instructor in the English Department of the University of Oklahoma.

A period of illness followed due to a nervous breakdown and he recuperated in Santa Fe, New Mexico. During this time he appears to have written a variety of plays and poems which appeared in various literary magazines and anthologies, including *The American Mercury*, *The Nation*, and *The New Republic*. All of these plays and poems reflected in one sense or another the Texas-Oklahoma region, primarily using folk themes of the west. Among these were other works, such as *Borned in Texas*, a comedy he had written while he was in Paris on a Guggenheim Fellowship. It appeared on Broadway as *Broadside* in 1930.

But certainly nothing he wrote created the lasting effect of his major play, *Green Grow the Lilacs*, produced in 1931 by The Theater Guild in New York City. The play became an overnight success, and was acclaimed widely as having caught the early American spirit more successfully than anything of a similar nature. It was swept on to even greater recognition when Richard Rodgers and Oscar Hammerstein II collaborated with Riggs in weaving it into the musical comedy *Oklahoma!* which was first produced in 1943 and remains one of the standard classics of the musical stage. A healthy timing with a wave of nostalgic interest in the country, combined with superb musical and theatrical presentation, resulted in a revolution in the American musical theater.

In 1936, Riggs wrote *The Cherokee Night*, a play based upon the tragedy of the Cherokee people, but it was not a lasting success, perhaps because of the unpleasant memories it stirred up at a time when such views of the past were not welcome. A measure of his personal feelings about his work can be realized when, on the opening night of one of his plays, the publisher delivered the initial copy of *The Iron Dish*, a book of poems. He missed the curtain of the play in order to enjoy the book.

Although he continued to work in the theater and to produce poems,

Oklahoma! was always the peak of his success. He died of cancer in New York City on June 30, 1954, and was subsequently buried in Woodland Cemetery in his native Claremore.

Rocky Boy (ca. 1860–1914)

Stone Child was the leader of a group of about 350 Chippewa nomads who belonged to that class of “forgotten Indians,” provided for neither by the United States government nor by their own tribe. In the 19th century the band had left the main Chippewa tribe in Wisconsin to hunt in Montana; they never returned home, preferring to live off-reservation.

But as more and more land became plowed under for farms or fenced in for pasture, it became difficult for them to support themselves by traditional hunting methods. As the years passed, these Chippewa people became completely nomadic, living more and more on charity—and sometimes at the whim—of local White settlers. While the home tribe was given reservation land and assistance in setting up farms, these Indians did not share in any of this largess.

Living conditions became critical for this nomadic band of Chippewa, and in an effort to obtain assistance, Stone Child emerged as their leader; most of his White neighbors translated his name as “Rocky Boy,” and the group soon came to be known as Rocky Boy’s Band. He was eventually successful in bringing their desperate situation to the attention of the Bureau of Indian Affairs. At first Congress granted the Rocky Boy Band a small annual appropriation, barely sufficient to sustain life. There was a strong feeling of opposition to the action—this was long before today’s welfare state atmosphere—due in part to the attitude held by some that the people had brought their plight on themselves by leaving Wisconsin. With skillful eloquence, Rocky Boy was able to counter these attacks, and finally, in 1914, the government was persuaded to grant the Indians part of the Fort Assiniboin military reserve in north central Montana, along with farm equipment and breeding stock.

Shortly thereafter, Rocky Boy died in 1914 secure in the knowledge that due to his efforts, the wandering days of his people had ended.

Will Rogers (1879–1935)

Christened William Penn Adair Rogers, this great humorist, actor, and writer was born at Oologah, near Claremore, Indian Territory on November 4, 1879. His parents were both part-Cherokee; his father, Clement Vann Rogers, was a former Confederate army officer and a prosperous rancher and banker and his mother was Mary A. Schrimsher. Clement Rogers was a member of the Federal Commission set up in 1893 to administer the affairs of the Five Tribes in the Territory and was a leader in Cherokee affairs throughout the region.



William Penn Adair Rogers (1879-1935)
(*Oklahoma Historical Society*)

Will was educated at schools in Vinita, Oklahoma and the Kemper Military Academy in Missouri; he became an expert cowhand on the family ranch. In 1902 he sold some cattle his father had given him, and traveled to England, Argentina, and on to South Africa, where he joined a traveling Wild West Show as the rope-tossing "Cherokee Kid." He continued to appear in these shows after returning to the United States in 1904.

The next year he began his career in vaudeville at Hammerstein's Roof Garden in New York City, where he met with indifferent success. Slowly, however, his popularity increased as he added his unique brand of self-deprecating homespun humor to his act. The times were right for his style of monologue; audiences loved his Oklahoma drawl and his diffident plainsman's manner, and he began to appear in musical shows on Broadway and in London. In 1914 he joined Ziegfeld's Follies, and until 1924 he appeared in several editions of the show, as well as acting in motion pictures.

His humor became more and more topical, and a newspaper column that he had started as a weekly in 1922 grew into a daily satirical commentary on the nation's foibles and fancies which reached over 35 million readers at its peak. As the "Cowboy Philosopher," whose famous comment, "Well, all I know is what I read in the papers," his nonpartisan humor, often directed at government officials and congressmen, made a real hit with his readers.

With the advent of talking pictures, his career reached its zenith; the Rogers family settled in Hollywood and Will became perhaps the highest paid actor of the time. *A Connecticut Yankee in King Arthur's Court* and *David Harum* were among the 17 pictures in which he starred, pretty much playing himself, the down-to-earth cowboy-humorist the nation had grown to love. As the Depression wore on, Rogers gave of his own funds, and appeared at many benefit performances for relief and charitable organizations.

He was an early booster of air travel, and often flew to his engagements around the country. In August 1935, Will Rogers and his Oklahoma friend, Wiley Post, set off on a flight to the Orient in Post's airplane. Near Point Barrow, Alaska, the plane developed engine trouble and crashed; both men were killed on August 15, 1935.

He wrote many books between 1919-1927, including *Rogerisms*, *The Illiterate Digest*, and *Letters of a Self-Made Diplomat to His President*. He married Betty Blake by whom he had two sons and one daughter.

Roman Nose (ca. 1830-1868)

Woquini or Wokini, from *wokinih*, "Hook Nose," a common name applied to him by Whites, was a famous Southern Cheyenne warrior who remained at peace with the Whites until the 1860s. The exact date and place of his birth are not known, nor is information about his parentage. His correct name was Sauts, meaning "Bat," but he was usually referred to by the more descriptive name. At first, he did not attack any of the growing number of wagon trains on the Bozeman and Oregon trails which ran through Cheyenne country. However, as more and more Americans came into the area, skirmishes and battles broke out, and after the massacre of Black Kettle's camp in 1864, the Cheyenne became convinced that the soldiers were intent upon exterminating them.

Tall, handsome, strong, and courageous, Roman Nose was a powerful leader; however, he was not an actual "chief." He headed the War Society which was important to the Cheyenne and his prowess made him a natural leader in combat. He put great faith in his magnificent feathered war bonnet, which he firmly believed would protect him in battle as long as no one else ever touched it. In the year 1865 he fought in many battles against Whites, fearlessly charging into the thick of the enemy, often in hand-to-hand combat, but no bullet ever brought him down. He allied himself with Red Cloud in the united effort to hold back the White man and his warriors became the scourge of the Plains.

In 1866, at a council in Fort Ellsworth, Kansas, Roman Nose bitterly protested against the location of the Union Pacific railroad on the Indian hunting grounds. He told General Innis N. Palmer: "If the palefaces come farther into our land, there will be scalps of your brethren in the wigwams of the Cheyenne." But the railroad pushed on and the Indians continued to defend their territory. In 1867 Roman Nose led his forces in scattered forays on wagon trains, the derailment of a freight train on the main line, and the annihilation of a gang of track layers. These attacks were sporadic and of minimal effect, for the White man continued to push forward.

Finally, in 1868, a climax was reached for the Cheyenne in a battle at Beecher's Island on the Arikaree River in Colorado. On September 16, a force of 52 picked troops, most with considerable experience, were headed by Colonel George A. Forsyth, an able commander, to try to subdue the Indians in that general area. He was suddenly surrounded by no less than 600 Cheyenne warriors, and in the nine days of the siege, valiantly held off the horde of Indians, emerging on September 25, when he was relieved by a company of cavalry—himself badly wounded, and his forces depleted by 23 casualties, six of which were fatal.

The Cheyenne lost nine warriors by death. Proportionately, this would be considered a resounding victory, in view of the greater firepower of the Whites (few of the Cheyenne had firearms at the Beecher's Island battle, although the Whites were well armed and supplied), but it was in fact a disaster, for one of the nine was Roman Nose himself.

At the feast, the night before encountering the Whites, the food had been prepared by a woman who, unknowingly, broke the medicine taboo—whether she touched the bonnet or used a metal fork in preparing the meat is not clear—but upon hearing of the episode, Roman Nose held back from the fight at first, in the certain knowledge that his bonnet no longer could protect him. Finally, in response to the demands of his warriors to lead them as he always had in the past, he simply said, "My medicine be broken. I know that I shall be killed today." Tying his bonnet strings firmly under his chin, he mounted his horse, and galloped into the battle, towards the men on the island. He was shot as he dashed past a small group of soldiers concealed in the high grass, and died the first night of the battle on September 17, 1868.

John Ross (1790–1866)

Coowescoowe, "The Egret," was the son of Daniel Ross, a Scotsman, and a Scotch-Cherokee woman, Mary (Molly) McDonald. John was born on the Coosa River at Tahnoovayah, Georgia (some accounts say Rossville), near Lookout Mountain on October 3, 1790. As a boy he was known as Tsan-usdí, "Little John," and was brought up as an Indian among Indians. He was educated at home by White tutors, and then at Kingston Academy in Tennessee. Although only one-eighth blood, he always considered himself a Cherokee, and at the age of 23

married Elizabeth Brown Henley, known as Quatie, an almost full-blood Cherokee widow.

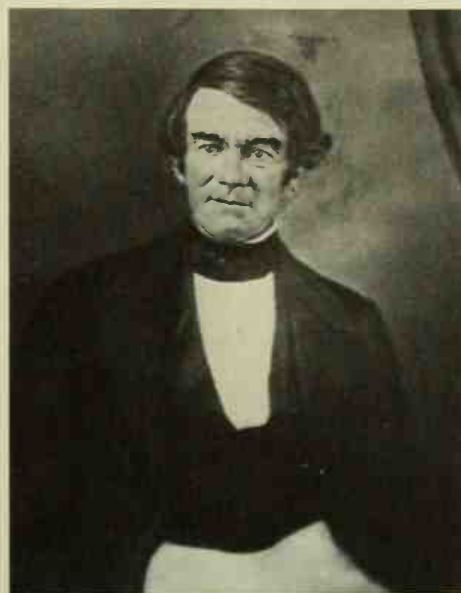
In the War of 1812, Ross was an adjutant of a Cherokee regiment under General Andrew Jackson, and saw action in the Creek War of 1813 at the Battle of Horseshoe Bend; his action in providing a diversion is credited with saving the day for Jackson's troops. After the war the Cherokees formed a government patterned on the model of the United States and young Ross emerged as a leader becoming a member of the National Council in 1817. He was the president of the National Council from 1819 until 1826 and helped draft the Cherokee Constitution in 1827. From 1828 to 1839 he was principal chief of the Cherokee Nation.

During these years the strong voice of John Ross rose in opposition to federal and state encroachments on the tribal lands of his people. He headed several delegations to Washington, resisting the claim of the state of Georgia that the Cherokees were merely tenants on state lands. Between 1828 and 1831 when the Georgia legislature stripped the Cherokee of all civil rights the Indians refused to yield. They took their case to the Supreme Court and won. Chief Justice John Marshall's opinion was a scathing denunciation of Georgia's violation of treaty rights, but President Jackson refused to implement the decision and enforce the treaties as evidenced by his notorious comment, "John Marshall has made his decision. Now let him enforce it."

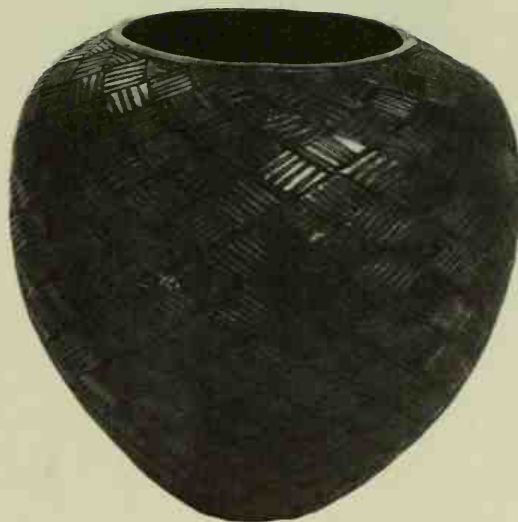
In 1835 a dispirited minority of Cherokee leaders signed the Treaty of New Echota, Georgia, which called for the surrender of Cherokee lands and the removal of the tribe west of the Mississippi River. Ross and most Cherokees did not sign and refused to move from their fertile homelands. Georgia continued to press, and a small group under Major Ridge did go west. Ross, continuing the opposition for three more years, finally led the Cherokee majority in 1838-1839 on the infamous Trail of Tears. More than 4000 Cherokee people, one-fourth of the entire number, perished from exposure, starvation, and disease; among them, Quatie, Ross's wife.

Upon arriving in Indian Territory, Ross joined the Western Cherokees, consisting of about 3000 people who had moved west several years earlier. He helped to write a Constitution for the United Cherokees, and was chief of the entire Nation from 1839 until his death. Despite his ownership of numerous slaves and a large plantation, he counseled against any Cherokee alliance with the South during the Civil War. He was overruled and in 1861 the tribe joined the Confederacy. In 1862 Federal troops invaded Indian Territory, and the next year the Cherokee repudiated their ties with the Southern cause. During this period the government deposed Ross from his office.

In 1866, growing old, but still laboring for justice for his people, Ross headed a delegation to Washington to work out a new treaty which would protect the Cherokee and their Constitution. He died on August 1, 1866 in Washington while negotiations were in progress and was buried in Park Hill, Oklahoma. Following the death of his first wife, by whom he had five children, he married Mary Bryan Stapler in 1844, who bore him two girls and one son.



John Ross (1790-1866)
(Oklahoma Historical Society)



Blackware Pottery Bowl with Stick-Impressed Design; Cherokee
(Museum of the American Indian)

Sacajawea (1784-1812?)

Sacajawea (more accurately Sacagawea), from Hidatsa (?) *tsakakawia*, "Bird Woman," was an interpreter and the only woman on the Lewis and Clark Expedition of 1804-1806. She was born into the Shoshoni tribe in the Rocky Mountains. The exact date has been variously reported as 1784 and 1788. Her Shoshoni name was Boinaiv, meaning "Grass Maiden." The matter of an accurate rendition of the name by which she is popularly known has long been a matter for argument. Today, an exact translation is impossible; a more accurate meaning seems to be "Boat Traveler," a reference to her appearance in the longboats which were being dragged through the shallows. In an effort to indicate the use of long oars, the Indians flapped their arms; Clark thought this meant birds or "Bird Woman," hence the name which has come into common use.

Around the age of 12, Boinaiv was captured by some Crow warriors and sold to the Hidatsa on the Missouri River in North Dakota. Then she and another Indian girl were sold to a French-Canadian fur trader, Toussaint Charbonneau, who married them both. In 1804 Lewis and Clark hired him as a guide and interpreter for their western journey. Charbonneau took Sacajawea and her newborn baby, Baptiste, along; she proved to be a valuable intermediary between the explorers and the several Indian tribes they encountered, particularly in view of her knowledge of the Shoshoni language. When the expedition came to the Rockies and her home village, she had a joyous reunion with her people, and especially with her brother, now chief, Cameahwait, who greeted her as *Wadze-wipe*, "Lost Woman." This relationship was particularly helpful to the party. Although Cameahwait was initially hostile, intending to kill the Whites for their goods, he was dissuaded by the intercession of his sister, and eventually was willing to provide horses and supplies to the expedition in barter. At this time, Sacajawea adopted the son of her dead sister and named him Basil.

Sacajawea, as she was known by now (Lewis called her "Jenny" throughout his journal) accompanied the expedition across the Rockies and down the Columbia River to the Pacific, arriving there on November 7, 1805. Both Lewis and Clark testified to her fortitude, endurance, and serenity; Clark was especially fond of her and her son. Eventually he transported the Charbonneau family to St. Louis in 1809 and helped them to set up a farm. In 1811 they left their son Baptiste with Clark, to return west with an expedition led by Manuel Lisa; Clark adopted the son as his own.

The death of Sacajawea remains one of history's great mysteries. One account records Lisa's clerk thusly: "This evening [December 20, 1812] the Wife of Charbonneau, a Snake Squaw, died . . . aged about 25 years." However, some other sources indicate that Sacajawea spent most of her life with her own people, moving with them to the Wind River Reservation and finally dying at Fort Washakie on April 9, 1884, aged about 100 years. In an effort to settle the question, Commissioner Charles H. Burke dispatched Inspector Charles A. Eastman

(Ohiyesa) to locate the burial place. In a report sent to Burke on March 2, 1925, Eastman reported that he had interviewed many surviving Indian people, had found the site, and felt that it was indeed the resting place of “the real Sacajawea.” However, at the present writing, the 1812 date seems to have stronger support.

Whatever the truth, and this may never be conclusively proven, there is no doubt that Sacajawea was a major key to the success of the Lewis and Clark Expedition. Her role, however, has been less clearly perceived; she was not a guide, as is often claimed. Rather, she was particularly effective in providing help through her interpreting services with Indians along the way—serving, as Lewis put it, as “. . . the inspiration, the genius of the occasion.” She has been honored with many plaques and monuments throughout the Western states.

Sadekanakte (ca. 1640–1701?)

He was also known as Sadakanaktie, Sudagunachte, and Sadaganacktie; another form is Adaquarande, Adaquarondo, and Aqueendera. He was a major Onondaga chief who was particularly famous for his eloquent oratory. He was probably born around 1640 at Onondaga, New York and is first mentioned as attending a council at this village on June 29, 1690, where he was the principal speaker for the tribe. In 1693, he again filled the role of a major participant, indicating the power of his oral delivery.

He figures throughout Iroquois history of the 18th century as an orator and leader of the Onondaga, although he seems never to have been a war chief. In 1693 he was brought into a council on a litter carried by four men, indicating how greatly the people felt the need for his presence, in spite of his illness. He died in 1701 at Onondaga and another man was named in his place with the same title; he died in the mid-1800s. This practice of continuing a name as a title is responsible for the frequent confusion in trying to identify Indian personalities.



Carved Wooden False Face Society
Mask; Onondaga
(*American Museum of Natural History*)

Sagaunash (ca. 1780–1841)

Also known as Saganash, he was called Billy Caldwell or “The Englishman.” He was a Potawatomi chief and interpreter in the 19th century and was born about 1780 in southern Ontario, Canada, the son of an Irish officer in the Colonial Army and a Potawatomi woman. He was educated in Catholic schools, where he learned to read and write, and mastered English and French—all skills which later served him well. Since he also knew several local native dialects, he was superbly placed to serve as an interpreter and a middleman.

He seems to have grown up in a mixed-culture world, where he touched almost daily with various Indian and White groups, which

sharpened his knowledge of both. In 1807 he became an active worker for the British Crown, and served those interests faithfully until the defeat of Tecumseh in 1813. Since he had served as secretary to the great Shawnee leader, his death affected Sagaunash tremendously, and the subsequent victory of the Americans over the British in the War of 1812 further convinced him that the better wisdom lay in switching to United States support.

Accordingly, he moved to Chicago in 1820, where he lived for a time. He was elected a Justice of the Peace in 1826; and this role, plus his own wise actions, made him a powerful influence during the Winnebago uprisings of 1827. At that time, he joined with Shabona to help control the Indian militants as much as possible.

He married the daughter of Chief Neescotnemeg and lived out a peaceful life with her. He died at Council Bluffs, Iowa on September 28, 1841, at the age of 60.

Sakarissa (ca. 1730-1810?)

Sakarissa was also known as Sagarissa, Sequareesa, Shequallisere, Achsaquareesory (and many similar forms), meaning "Spear Dragger." He was a leading Tuscarora chief who was born about 1730 at Niagara Landing, New York, and was known as Oghshigwarise or Osequirison in his youth. In 1752 he was one of the chiefs who represented the Tuscarora at Ganatisgoa, and appeared in Pennsylvania the next year. The Moravians called him Segwarusa, chief of the Tuscarora when he met with them in 1755. He met with Sir William Johnson in 1761 at Oneida Lake, and was one of the signers of the Treaty of Fort Stanwix in 1768.

In short, he was an extremely active leader of his people, traveling restlessly to further their interests. He was at Canandaigua in 1794, where he not only represented the tribe, but requested that the Quakers send some teachers to him for the education of the young people. He went to North Carolina in 1802, accompanied by Solomon Longbeard, where the two negotiated for the settlement of land claims connected with Tuscarora holdings.

A final mention of Sakarissa seems to have been in 1805, when, as an old man, he was one of the founders of the Tuscarora Congregational Church. While much of this activity seems genuine, it is not impossible that his name covers the activities of several individuals, all of whom bore the same name. This was a common practice, particularly when White recorders were transliterating Indian names. The date of his death is unknown, but was probably sometime around 1810.

Samoset (ca. 1590-ca. 1653)

Sam'o-set, also known as Samaset, from Algonquian *osamoset*, "He Walks Over Much," perhaps referring to his long journeys by land was

the Pemaquid sagamore of the Moratiggon (Monhegan Island) band. He was the first man to greet the Pilgrims on their arrival in the New World. Almost nothing is known of his early life, but on Friday, March 16, 1621, he walked into Plymouth Plantation and to the utter astonishment of the colonists, called out, "Welcome, Englishman!" He had learned some English from the fishermen with whom he had traded along the Maine coast.

Samoset was a tall man, and even though the weather was cold, he was wearing only a fringed loincloth; in pity, the settlers gave him a blanket and some food. He told them that for the past eight months he had been visiting his friend Massasoit, the Wampanoag chief, into whose territory the colonists had ventured. Samoset stayed the night in Plymouth, departing with assurances that he would try to arrange a meeting with the great chief for them. A few days later he returned with Squanto, a Patuxet man who spoke good English, and Massasoit himself. This meeting marked the beginning of friendly relations between the Plymouth residents and the Wampanoag chief which lasted throughout the chief's long life.

Little more is known of Samoset, aside from an occasional mention of his trading with the Whites. In July 1625, he and another Indian, Unongoit, signed the first deed between Indians and English, selling 12,000 acres of Pemaquid territory to a John Brown of New Harbor, Maine. In 1653, he signed another deed which conveyed 1000 acres to three colonists. He is believed to have died around 1653, shortly after this last sale, and is buried in Bristol, Maine. He had one son.

Considerable controversy existed for a time over a seeming derivation of his name from the English "Somerset." However, since both Captain John Somerset and Christopher Levett Somersett are recorded as having visited his area in 1623-1624, it would seem likely that this name is attributed to him after the fact.

Sassacus (ca. 1560-1637)

His name is derived from Massachuset *sassakusu*, "Wild; Fierce Man." He was the last Pequot leader when the tribe was virtually wiped out by the English. He was born near Groton, Connecticut about 1560, the son of Wopwigwoot, the first Pequot chief to come into contact with the Whites. As a young warrior he was the scourge of New England, ranging far and wide in his efforts to push back the invaders. Many thought that he had magical power because of his invincibility in battle, even under great odds. He became chief about 1632, after his father was killed by the Dutch in a war which materially weakened the tribe.

In 1634, in order to protect his people from further depredations, Sassacus offered to surrender all the land the Pequot had conquered, in exchange for the establishment of a plantation, peace, and mutual protection. The basis of this proposal is not clear, for he remained bitterly hostile to the Whites, and the exchange completely alienated his young son-in-law Uncas, who was thereupon banished, leaving

with a group of equally antagonistic followers to form the rival Mohegan Nation.

As the Pequot regrouped and slowly gained new strength, they raided both neighboring tribes and colonists. In 1637, in Connecticut, they attacked the English fort at Saybrook, killed several people at Wethersfield, and kidnapped two young girls. The Whites mounted an expedition under John Mason, who enlisted the help of the Narragansett tribe and on July 5, 1637 he led his forces in a surprise attack on the overconfident Sassacus and his Pequot settlement located on the Mystic River. Sassacus, who did not believe his warriors were in any danger from the colonists, found that about 700 Indians were killed in that surprise attack.

The once powerful Sassacus, his nation shattered and his enemies triumphant, slipped off to the west with about 20 warriors and a great load of wampum representing the tribal treasury. But they were soon in the hands of the Mohawk, who stole their wampum and killed all of them. A few months later, in June 1637, the English governor of Massachusetts was presented with the scalps of Sassacus, his brother, and five Pequot chiefs. So ended the Pequot nation; the few survivors were absorbed into neighboring tribes.



Satanta (1830-1878)
(Oklahoma Historical Society)

Satanta (1830-1878)

Set-tainte, "White Bear," from *set* "bear," *tain* "white," *te* "person," was a noted Kiowa chief who enjoyed the reputation of being "The Orator of the Plains." His boyhood name was Gúaton-bain, "Big Ribs." He was born about 1830 and came into prominence as one of the major Kiowa leaders to sign the Medicine Lodge Treaty of 1867 by which the Kiowa ceded their lands in the valleys of the Canadian and Arkansas Rivers, abandoned their nomadic life, and agreed to move to a reservation in Indian Territory. Besides being a fearless warrior, he was an eloquent and persuasive speaker in tribal councils and in treaty negotiations with the White man.

Only a few of the tribe really agreed to the terms of the treaty, but after the Army took Satanta and Lone Wolf as hostages more of the Kiowa came onto the reservation lands to settle. Reservation life still did not prevent many of the young warriors from continuing their raids into Texas and Mexico. The Kiowa were the most hostile opponents of White incursion into Indian lands and they simply could not or would not give up the exciting life of the hunter and warrior for the prosaic agricultural existence prescribed by White precept.

In 1871, Satanta, Setangya, and Big Tree led a group of warriors in an attack on the Warren wagon train, in Texas, which culminated in the death of seven teamsters. Back at Fort Sill, Setangya—or Satanta—unwisely boasted to the Indian agent of their role in the murders, and were subsequently arrested by the Army troops, and transported to Texas for trial. On the way, Setangya made a suicidal attempt to escape; Satanta and Big Tree were tried, convicted, and sentenced to life

imprisonment. Two years later they were paroled on a pledge of good behavior not only for themselves, but for the entire Kiowa tribe.

But trouble broke out again in 1874, and Satanta was sent back to prison for violating the terms of the parole, although the general impression seems to be that he did not take part in the violence at that time. A proud, dignified and daring Plains warrior, he did not adjust to life behind bars, and on October 11, 1878, committed suicide by jumping from an upper floor of the prison hospital at Huntsville, Texas. He is still remembered by his tribe as being one of their greatest war leaders.

Scarface Charlie (ca. 1837–1896)

Chichikam Lupalkuelatko (also Chikchackam Lilalkuelatko) “Wagon Scarface,” or “Run Over By a Wagon and Scarred,” was a Modoc warrior born on the Rogue River in California about 1837. He hated Whites as the result of a traumatic childhood experience. When he was about ten years old, he and his father, Tipsoe Tyee, encountered four White emigrants. The boy was able to hide in a lava cave, but the father was captured, chained by the feet to the rear of a wagon, and dragged over eight miles to his death. Later, climbing out of his hiding place, Charlie tore his face on a piece of jutting lava—other accounts say that he was accidentally run over by a wagon, permanently scarring his face; the Modoc form of his name seems to support this latter story. He was later named Scarface Charlie by the Whites with whom he often traded.

In the 1860s hostility erupted between the Modoc people and the United States authorities who wanted them to move onto the Klamath Reservation in Oregon. A subchief named Kintpuash, to whom Charlie was loyal, left the reservation with his followers in 1872, but the Army pursued and caught up with them. In one fateful confrontation, a soldier was ordered to disarm Charlie, who only laughed at him; the soldier then drew his pistol and they both fired, each missing. After a brief melee the soldiers backed off and the Modoc retreated into a remote area of lava formation. At the same time, another band of Modoc warriors, led by Hooker Jim, escaped into the beds after they had killed 12 settlers in revenge for a vigilante attack on their camp.

Kintpuash wanted to sue for peace, feeling that the superior forces of the Army made the outcome inevitable, and he wanted to spare his people bloodshed. Although Scarface Charlie thought this was a foolish decision, he respected the decision of his leader. On occasion, however, he had to be restrained by Kintpuash from attacking White emissaries. In 1873 the government appointed a peace commission led by General Edward Canby to try to settle the increasing violence. Hooker Jim and some of the other Modoc accused Kintpuash of cowardice for agreeing to meet with the commission, demanding that he kill Canby. On the other hand, the chief's sister, Winema, was urging him to make peace.



Scarface Charlie (1837–1896)
(*Denver Public Library, Western History Dept.*)

On April 11, 1873, Kintpuash took the fateful step and shot Canby; Reverend Thomas was also killed and Indian Superintendent Meacham was badly injured, but was saved by Winema. All-out war had begun. In one battle where the Modoc were led by Scarface Charlie, two-thirds of the soldiers were killed or wounded. But by this time Charlie had grown tired of the slaughter, and is said to have shouted to the survivors, "You who are not dead had better go home. We don't want to kill you all in a day." Later, he said, "My heart was sick at seeing so many men killed." Modoc losses increased as food became scarce in this war of attrition. Hooker Jim and his band deserted, and in late May, Kintpuash surrendered. In a court martial held in July, Hooker Jim testified for the prosecution in order to save himself; Kintpuash and five others were found guilty and condemned to death. Two had their sentences commuted, but the four remaining were hanged at Fort Klamath in October 1873.

Scarface Charlie and the surviving 152 Modoc people were first sent to Wyoming, then to Nebraska, and finally to Indian Territory, where he was eventually appointed chief of the band. He became a Christian convert, and accompanied Winema and several other Modoc participants in the rebellion East, where they participated in a successful play, *Winema*, written by Albert Meacham (who had been saved by Winema). He died of tuberculosis on December 3, 1896 at Seneca Station on the Shawnee land given to the Modoc which had been carved out of the Quapaw Agency.

He was regarded as the most impulsive, but also the wisest military strategist among the Modoc forces. Certainly his ability enabled Kintpuash to more successfully withstand the superior numbers and equipment of the Whites, and his knowledge of the terrain made successful pursuit impossible. At no time was he ever accused of ignoble warfare against his enemies.

Schonchin (ca. 1815-1873)

Schonchin, from *skonches*, "He Who Goes with His Head Down (or out-thrust)" commonly known as Schonchin Jim (or Sconchin Jim), was a Modoc leader who tried to protect his people and their lands against White invasion during the Gold Rush in 1849, but capitulated peacefully when he became precariously outnumbered. He had a younger brother, John, who became one of the major figures in the Modoc War. Early records indicate that Schonchin was head chief by about 1846; he was not a hereditary chief and had to arrive at his position through native ability. When the White goldseekers poured into northern California after the discovery of gold in 1848, Schonchin and his approximately 600 warriors attempted to fight them off. The Modoc were a traditionally warlike tribe, and they made settlement in their territory difficult and dangerous.

By the 1860s, however, Schonchin realized that there were but two choices open: fight and face probable annihilation, or try to accommodate

White demands. He chose the latter course and in 1864, signed a treaty ceding tribal lands to the government in exchange for a reservation. Many of his people were unhappy with this Hobson's choice, especially when it became very apparent that the Klamath, who were already established in superior numbers on the Oregon reservation intended for the Modoc, had no intention of welcoming their distant cousins.

Largely stimulated by John Schonchin, the old chief's younger brother, Kintpuash and some others led a dissident group to leave the reservation and return to their true home in California. Old Schonchin tried to convince them that it was suicidal to resist the U.S. Army, but he did not interfere when they rejected his advice and left Oregon. Subsequently, when the Army attempted to force them back to the reservation, hostilities broke out, and the Modoc War began in 1872. Old Schonchin remained at peace, but John Schonchin became one of the primary leaders of the resistance movement. He was militant in his opposition, and combined with Hooker Jim, Boston Charley, and others to resist all efforts of the Whites to establish a peaceful solution.

Perhaps one of the leading influences toward this strong feeling of Modoc invulnerability was the foolish initial effort of the Army to return them to Oregon by force. At dawn on November 28, troops entered the camp, and in the confusion firing broke out from both sides, and the Modoc fled into the nearby Lava Beds, leaving a large number of soldiers killed or wounded. The sense of military success was so strong—there were very few Indians killed in the exchange—that, combined with the protection offered by the impenetrable lava flows and tunnel-like caves, the Indians initially felt they could withstand any amount of White onslaught.

And indeed they did hold out remarkably, in view of the total numbers involved on both sides. But, after a series of skirmishes and a peace council during which two United States government commissioners were killed, and one was badly wounded, the Modoc finally capitulated on June 1.

General Davis was determined to hang the rebellious leaders at once, but he received orders from Washington that the condemned men must be tried by court martial. This only delayed a foregone conclusion, for the warriors were formally tried and found guilty, with six of their number being condemned to death for the murder of the two commissioners and assault upon the third. Eventually, the sentences of two were commuted, and on October 3, 1873, Schonchin John, Kintpuash, Boston Charley, and Black Jim were hanged at Fort Klamath.

The hostile Modoc were transported to Indian Territory, where many of their descendants live today; the balance of the tribe was returned to their permanent home in Oregon.

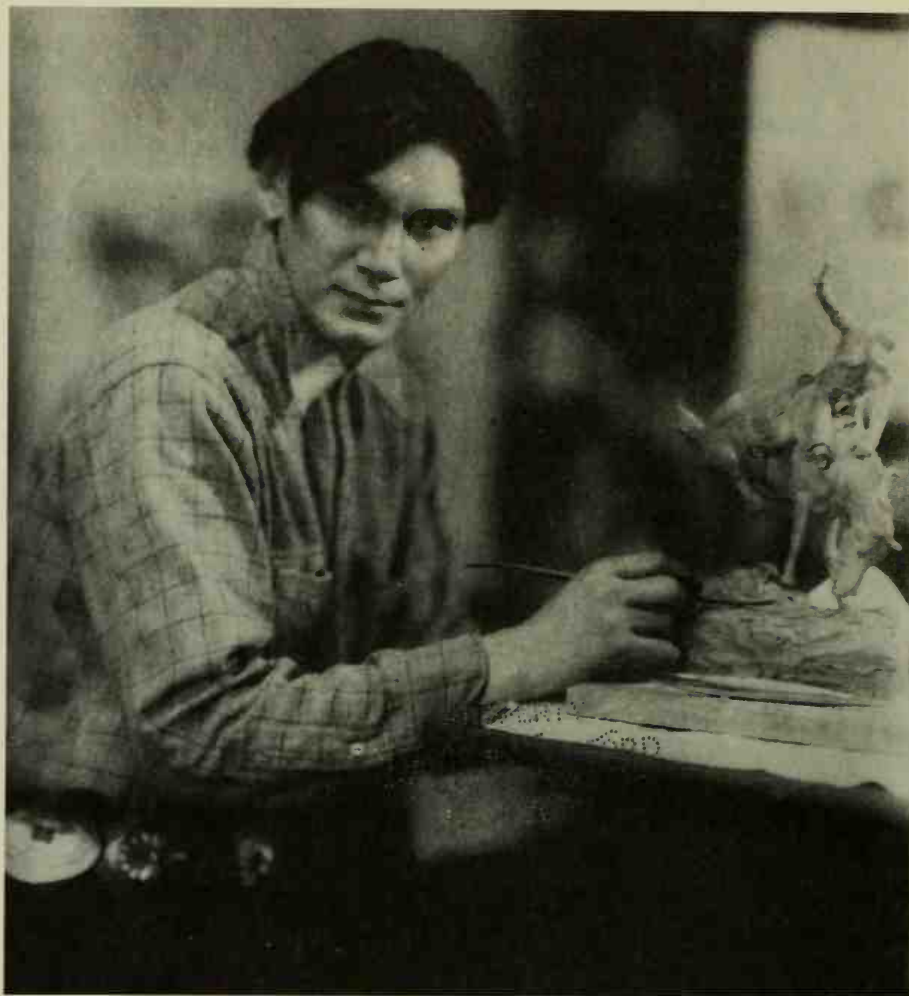


Schonchin Jim (1815-1873)
(Smithsonian Institution, National Anthropological Archives)

Hart Merriam Schultz (1882-1970)

Nitoh Mahkwi, "Lone Wolf," as he signed his work, was a Blackfoot artist whose paintings and bronzes of the Old West were often compared

Hart Merriam Schultz (1882-1970)
(Paul Dyck Photo)



with those of Frederic Remington. He was born on February 18, 1882 at Birch Creek, on the Blackfoot Reservation in Montana. He was the son of the White writer James Willard Schultz and his wife Natahki or Mutsiawotan Ahki (Fine Shield Woman), a full-blooded Blackfoot woman. The boy was named for C. Hart Merriam, a well-known author and professor of osteology at Yale University.

The young man grew up on the reservation in Montana, attended Indian schools and riding the range, he learned to be a cowboy. He began to draw and paint around the age of 10. In 1910 he went to Los Angeles to study at the Art Students League and four years later he attended the Chicago Art Institute. He enjoyed the encouragement of many artists of the period, particularly Thomas Moran, who had a great influence on him. Another early supporter was Harry Carr, the art critic of the *Los Angeles Times*.

Hart painted both in oils and watercolors, drawing on his boyhood memories for the Western scenes which made him famous. Cowboys and Indians, buffalo and horses, hunters and scouts—all of these subjects evoked a life and a time that was forever gone, yet continued to stir the imagination of Americans. In 1904, long afflicted with poor health, he went to the Southwest for his health, and from 1914 until his death, divided his time between his father's home "Butterfly Lodge"



"Buffalo Hunt" Bronze Sculpture by
Lone Wolf Schultz; Blackfoot
(Paul Dyck Photo)



Oil Painting by Lone Wolf Schultz;
Blackfoot
(Paul Dyck Photo)

in the White Mountains of Arizona. Later, he maintained a studio in Tucson, and spent his winters there, traveling north to Montana during the summers.

Like Remington, Hart was also a sculptor, working effectively in bronze, and it is perhaps in this medium that he gained his greatest success. In 1916, he had his first major show in Los Angeles, out of which came many commissions. One particularly important collector of his work was August Heckscher of New York City, who introduced him to the Eastern art world, and during the 1920s provided the avenue whereby Hart was able to place his work in many of the galleries of New York City. It was perhaps the decade of the 1920s in which his work flourished the most remarkably, and during this time he was also at the height of his creative abilities in sculpture; many of the bronzes which come from this period grace the collections of major museums today.

Lone Wolf did some commercial illustration during his career, including drawings for his father's many books. He died at Tucson, Arizona on February 9, 1970 and was subsequently buried near Browning, Montana, leaving behind him a great legacy of Western art. He married only once, to Naomah Tracy, who survived him.



Seattle (1788–1866)
(Washington State Historical Society)

Seattle (ca. 1788–1866)

Seattle, more correctly Seathl or Sealth, the chief of the Suquamish, Duwamish, and allied Salish-speaking tribes, was born near the present location of the city named for him. He was the son of Suquamish leader named Schweabe and a Duwamish woman named Scholitz (or Woodsholitsa); therefore, he is usually regarded as Duwamish. The date of his birth is uncertain; it was sometime between 1786–1790. As a young man, Seathl was an active warrior widely known for his daring. Then he became convinced that peace was preferable to war, largely due to the influence of Catholic missionaries who were coming into the Northwest Territory in the 1830s. In time, he converted to Christianity, taking the name Noah from his favorite biblical character; at the same time, many of his tribesmen also converted.

Following the peak of the California Gold Rush, more Whites came into the Northwest to settle in the Puget Sound region. They were warmly received by the Indians, and in 1852 the name of the local settlement was changed to “Seattle” in honor of the chief.

During this time, however, there was increasing conflict between Indian and White. Some Indians rebelled against the oppressive weight, and were led by Kamiakin and Leschi; but Seathl and his people remained at peace. Finally, in the spring of 1855, Governor Isaac Stevens called a series of councils to try to persuade all of the tribes to move onto reservations which had been set aside for them. The Indians were given a voice in establishing the boundaries of these reservations, and were thereby able to include some of their favorite lands.

Although Seathl was the first to sign the Port Elliott Treaty of 1855 accepting a reservation, he declared, “The red man has ever fled the approach of the White man as morning mist flees the rising sun. It matters little where we pass the remnant of our days. They will not be many. The Indian’s night promises to be dark . . . a few more moons . . . a few more winters.”

The reservations were not readily accepted by many tribes, and warfare continued for over 15 years, until the military superiority of the U.S. Army finally crushed all Indian resistance in the area. Seathl had continuously refused to let his people become enmeshed in the conflict, realizing that only bloodshed would result, with the certain extinction of his small band. They moved to the Port Madison Reservation and lived in relative peace despite the chaos whirling around them. There he lived in Old Man House, just across from northern Bainbridge Island; this was a “community house,” measuring some 60 × 900 feet—easily the largest Indian-made wooden structure in the region.

In his old age, Seathl asked for and received a small tribute from the citizens of the town named after him—advance compensation against the tribal belief that the mention of a man’s name after his death disturbed his spirit. He died at Port Madison on June 7, 1866 and was buried in the Suquamish Indian cemetery near Seattle. He married twice; his first wife, Ladaila, a Duwamish woman, died after bearing one daughter, Kiksomlo, known as “Angeline.” The second, Oiahl, had three daughters all of whom died young, and two boys, George and Seanumpkin.

Sequoyah (1776-1843)

Also known as Sogwili or Sikwaji, from *tsikwaya*, "Sparrow" (some say "Principal Bird"), Sequoyah was one of the most remarkable people in United States history. He was the son of Wurteh (or Wurtee), a half-blood Cherokee matron of the Paint clan and the daughter of a chief, and Colonel Nathaniel Gist, an important White participant in the American Revolution. He was born in 1776 (some records say 1760) at Taskigi, near Fort Loudon, Tennessee. An injury to his leg while on a hunting trip developed into a form of arthritis, leaving him permanently crippled and with the nickname "The Lame One." He had a quick mind and a fertile imagination, which served him well when he became intrigued with the "talking leaves" of the Whites, although he neither spoke nor wrote English at the time. Through the perpetuation of early errors in transliteration, he has been known as George Guess, or Guest; neither form is accepted as correct today.

He was raised as a traditional hunter and trader, but became a drunkard in early youth, perhaps out of frustration with his physical condition. Realizing what drinking was doing to him, he seems to have resolutely turned away from liquor, deliberately seeking a new way of life. He chose metal work and in time developed into a fine craftsman, emerging as an outstanding silversmith. This latter skill was an important asset in his effort to reproduce the written language of the Whites, when he worked to devise a means of writing the Cherokee language. He began in 1809 with pictorial symbols, but quickly realized the impracticability of this means of communication, and subsequently developed a syllabary of 86 characters derived from Greek, Hebrew, and English. His sources were mission school books. His effort did not initially meet with tribal approval; he was suspected of practicing witchcraft, and at one time all of his papers were burned. But he persevered, and in 1821, in order to demonstrate the practical value of his system, as well as to overcome tribal obstruction, he gave a demonstration to the assembled Cherokee leaders by writing a message which his six-year-old daughter read and independently, understood and answered. By such means he was able to convince his people that his writing system was viable. The Tribal Council formally adopted the syllabary in 1821.

More impressively, he went to Arkansas in 1824, where some of the Cherokee had previously migrated. He sent back written messages to his Eastern tribesmen, and to many of the friends of the Arkansas Indians. This so astonished the Eastern Cherokee that in a very few months literally thousands of Cherokee people, both east and west, were able to read and write in their own language. This was the first tribe north of Mexico to have its own universally intelligible writing system.

By 1824 parts of the *Bible* had been translated into Cherokee, thus gaining the assistance of the White missionaries, who had previously been hostile or lukewarm to its development. In 1828 the Cherokee Tribal Council established its own publication, *Cherokee Phoenix and Indian Advocate*, a weekly newspaper which flourished until its suppression by the State of Georgia in 1835 because of its advocacy of Cherokee rights to their lands.



Sequoyah (1776-1843)
(Museum of the American Indian)

Cherokee Alphabet.

D _a	R _e	T _i	Ꭰ _a	C _u	i _r
S _{ya} O _{ku}	F _{ye}	N _{ye}	A _{ya}	J _{ya}	E _{gv}
T _{hu}	P _{hu}	J _{hi}	F _{hu}	F _{hu}	C _{lv}
W _{hu}	C _{hu}	P _{hi}	G _{hu}	M _{hu}	A _{lv}
S _{ma}	C _{ve}	H _{mi}	Ꭰ _{me}	J _{ma}	
O _{ma} L _{ma} G _{ma}	A _{me}	h _{mi}	Z _{ma}	A _{ma}	C _{nv}
T _{qua}	Ꭰ _{que}	P _{que}	A _{qua}	Ꭰ _{qua}	E _{quv}
U _{sa} C _s	A _{se}	B _{se}	T _{se}	C _{su}	R _{sv}
L _{du} W _{du}	S _{de} T _{de}	J _{di} J _{di}	V _{du}	S _{du}	P _{dv}
S _{du} F _{du}	L _{de}	C _{di}	J _{du}	P _{du}	P _{lv}
G _{tsa}	V _{se}	Ir _{se}	K _{tsu}	J _{tsu}	C ^w _{tsv}
G _{wa}	Ꭰ _{we}	Ꭰ _{mi}	C _{mi}	J _{mi}	G _{wv}
Ꭰ _{ya}	B _{ve}	A _{ye}	h _{mi}	G ^w _{ya}	B _{yv}

Sounds represented by Vowels.

a as a in father or short as a in rival

e as e in field or short as e in pet

i as i in people or short as i in pit

o as o in law or short as o in put

u as u in foot or short as u in put

v as v in but, unsyllabized

Consonant Sounds

g exactly as in English, but approaching to k; d exactly as in English but approaching to t; k, t, m, n, y, l, v, as in English. Syllables beginning with y except S have sometimes the power of k, d, s, &c. are sometimes sounded in, m, n, and Syllables written with t except C sometimes very well.

The Cherokee Alphabet
(American Museum of Natural History)

In the meantime, he married a Cherokee woman, Sarah (or Sally), by whom he had a son, Chusaleta. He was awarded a lifetime pension in recognition of his work—the first ever granted by an Indian tribe—and was selected as an envoy to Washington to represent the tribe in its continuing efforts for justice in the unceasing land issue. In an effort to expand the use of his syllabary, he moved to Indian Territory, where he taught large numbers of Cherokee the new system. He also became interested in the fate of a group of “lost Cherokee” people who had wandered west during the American Revolution, but had disappeared into the wilderness. He hoped to find them by discovering peoples who spoke Cherokee.

In his search for the “lost Cherokee” people he was accompanied by his son Tessee and seven loyal followers. The search proved to be a long

and far more difficult trip than had been realized; the party traveled to the border of Mexico, where they were told of a mysterious band of Indians who were reputedly from the North, and who spoke a strange language. Crossing the Mauluke River, they went south to San Cranto, but became aware of the need for more supplies. Sequoyah remained in the area, sick from dysentery, while most of his companions went back to obtain the needed food. When Tessee returned, accompanied by one of the party named The Worm, they found Sequoyah in very bad condition; he died in August 1843. He was buried near San Fernando, Tamaulipas, Mexico, along with his treasured papers, in a still-undiscovered grave.

Sequoyah's inventiveness, intelligence, and humanity were respected by Indians and Whites equally. He had been an educator and political envoy, but was first and foremost a man of intellectual curiosity and integrity, concerned for the betterment of his people. Although a statue to his honor was placed in the Capitol's Statuary Hall by the State of Oklahoma after his death, it somehow seems even more fitting that the name of a species of giant redwood trees—the oldest living objects in the country—were given the name *Sequoia* in remembrance of this remarkable genius.

Setangya (ca. 1810–1871)

Known to the Whites as Satank, from *Set-angia*, "Sitting Bear," this Kiowa chief was for many years the principal war chief of his tribe. He was born in the Black Hills around 1810, and was part Sarsi; nothing is known of his parentage. He saw his people move south from Dakota, eventually going as far as the Comanche country in Texas; at first the two tribes fought each other, but eventually made peace, even becoming allies. The unrelenting hostility of the Kiowa to White settlement of the Southern Plains was a continuing barrier to the westward movement of the emigrants.

Setangya belonged to the Kiowa Dog Soldier Society and was always in the forefront of military activities; he is thought to have been the main force behind the agreement between the Kiowa and the Cheyenne forces, which strengthened the Indian resistance to the Whites. In 1846, an arrow struck his upper lip in a battle with the Pawnee, resulting in a bad scar which marked him for the rest of his life.

Setangya was one of the principal Kiowa signers of the Treaty of Medicine Lodge in 1867. By the terms of this treaty the Kiowa agreed to live in peace on a reservation assigned to them in Indian Territory. But this was no life for an aggressive, militaristic society and they continued to raid into neighboring Texas territory, and in 1870 Setangya's son was killed. The father went south, collected the young man's bones, and from then on carried them with him wherever he went, bundled in a buckskin sack on a separate horse.

Thoroughly disillusioned by promises made but not kept, increasingly conscious of the narrowing of their lands, and the visible diminishing of the great buffalo herds, it was impossible for the Indian people



Cherokee Shoe Repair Shop; Tahlequah, Oklahoma
(Museum of the American Indian)



Setangya (1810–1871)
(Oklahoma Historical Society)

to remain tranquil, and in 1871 Setangya, accompanied by Satanta, Big Tree, Mamanti, and other important Kiowa chiefs attacked a wagon train in Texas, killing seven White teamsters and capturing 41 mules. They then returned to Fort Sill, adjacent to their reservation, exultant over their triumph.

Shortly after arriving, the Kiowa boasted of the raid to the Indian Agent Lawrie Tatum, who was astonished at their public admission of responsibility for the deaths of the Whites. The Army lost no time in arresting the raiders and sent them to Texas for trial in late May 1871. But Setangya was an unwilling prisoner; on the route west, in a last gesture of defiance he sang his death song, slipped the handcuffs from his wrists, then drew a concealed knife and attacked one of the guards. The escorting soldiers immediately shot and killed him. He was subsequently buried in the military cemetery at Fort Sill, Oklahoma.



Shábona (1775–1859)
(*State Historical Society of Wisconsin*)

Shábona (ca. 1775–1859)

Shábona was a Potawatomi leader who was born along the Maumee River in Ohio (some say the Kankakee River in Will County, Illinois). His name has many variants: Shabonee, Shaubena, Shabbona, and even Chambly—probably derived from Captain Jacques de Chambly. The meaning of the name is unclear; the best evidence suggests it is from Potawatomi, “Built Like a Bear,” perhaps due to the fact that he was hunchbacked. His father, an Ottawa, was related to Pontiac, making Shábona the great-nephew of the latter. Shábona married Spotka, the daughter of the Potawatomi chief, following whose death he inherited the tribal leadership. The area in which the band lived is known today as Shabbona Grove, in DeKalb County, Illinois.

Around 1807 Shábona became a supporter of Tecumseh, and during the next five years he visited many villages in northern Illinois, trying to induce the people to join Tecumseh’s united confederacy. When the War of 1812 commenced, Shábona hesitated to follow his leader to the British side, and in August 1812 he and Sauganash helped to save the lives of some White families in the Chicago massacre. Yet, at the Battle of the Thames, he fought side-by-side with Tecumseh, and mourned his death deeply.

From that time on, Shábona was a staunch friend of the federal government, and was able to persuade most of the Potawatomi not to join the Winnebago in their revolt of 1827. The militants took him prisoner and threatened his life, but he remained firm in his support of peaceful accommodation with the Whites. Though many Indians turned against him as a result, his influence continued to be an important force among most of his tribe, and he was able to keep them from entering into the Black Hawk War, although he was unable to convince Black Hawk and his followers that it was futile, and probably suicidal, to challenge the federal military forces. Following a last conference with Black Hawk, Shábona, his son, and his nephew rode out to warn the White settlers of the impending attack. This gained him new enemies among the Sauk—

Fox; in revenge, the latter ambushed the trio, killing all but Shábona.

In 1836, Shábona led the Potawatomi in the move to new lands west of the Mississippi, following the refusal of the government to honor a pledge to allow his people to settle on two sections of land near their old village. When he returned to claim his acreage, he found that it had been sold to White land speculators because it had been "abandoned." He was never able to reestablish his claim, but some grateful settlers bought him a small farm near Seneca, Illinois. He died on July 17, 1859 at Morris, Illinois, at the age of 84; he was buried in Evergreen Cemetery in that city. Following the death of his first wife, he married Miomex Zebequa, and later Pokanoka; he had several children with both wives. His son Smoke died before 1859, so Shábona was succeeded by his grandson, also named Smoke. The names of two sons are known: Bill Shaubena, also known as Pypegee; and the youngest, Mamas.

Shábona is described as being over 6' in height, with a large head, and of graceful movement in spite of his deformity.

Shakes (ca. 1800-ca. 1944)

Also known as Shaikes, the name applied to several chiefs of the Tlingit tribe living along the Stikine River of Alaska in the 19th-20th centuries. Sir George Simpson encountered the first-mentioned Chief Shakes during his expedition in 1841-1842 and he mentioned, in particular, the cruelty that the chief displayed toward his slaves, writing that he killed five of them during the dedication of a new house, and on another occasion shot a slave simply to reestablish his own prestige.

Little is known of the early ancestry of the Shakes family, but the fur trade which established Tlingit wealth seems also to have secured a preeminent position for the Shakes name around the area of Wrangell, where Chief Shakes had his home. Indeed, he seems to have been powerful enough to retain his control over the Tlingit even after the bombardment of Wrangell following the purchase of Alaska in 1867.



Carved Wooden Rattle Belonging to
Shakes; Tlingit
(*Museum of the American Indian*)

Visitors to Alaska, from missionaries to United States government Indian Agents all describe the majesty and pomp which characterized the home life of Chief Shakes. But it must be borne in mind that this was quite typical of Northwest Coast culture in general at the time; position was based upon wealth, prestige, and power, and the demonstration of status was a mandatory part of everyday life.

In his relations with the United States government, Chief Shakes was able to obtain promises that a modern educational system and economic advantages would be established for the Tlingit people. However, many of these freely made promises failed to materialize, and Indians in the area became greatly disillusioned. Nevertheless, despite this dissatisfaction, there were no important battles between the Tlingit and the White settlers. Although Shakes came to accept the presence of Americans in his territory, he did not welcome the missionaries, saying, "I am too old to learn a new religion, and besides, many of my people who have died were bad . . . and must be in your Hell; and I must go there also, for a Stikine chief never deserts his people in time of trouble."

In the early 20th century, the last of the Chief Shakes line accommodated himself to White civilization by establishing his own "Museum of Indian Curiosities," displaying many fine old sculptural objects of Tlingit origin. The great wealth of the chief had made it possible for him to acquire large numbers of such objects, which were sold from time to time to collectors, dealers, and museum curators, with the result that mementos of Chief Shakes are to be found in many of the large museums throughout the world. He died at Wrangell in February 1944.

Shikellamy (?-1748)

Ongwaterohiathe, "He Lightens the Sky for Us," also known as Swateny or Swataney, from *onkhiswathetani*, "Our Enlightener," was an important Oneida chief who acted as Iroquois proconsul over the conquered lands in Pennsylvania. His birthdate is not known; he claimed to have been born a Cayuga, the son of a French White and a Cayuga woman; some have claimed that he was a Frenchman from Canada who was later adopted into the Oneida tribe. It seems certain that he was captured at the age of two by Oneida warriors and was raised by that tribe. His home was on the upper Schuylkill River in Pennsylvania.

Around 1727 he moved into the Susquehanna Valley to look after his people's interests in the area; as the Iroquois realized the value which the White men placed on the land they controlled, they saw that it would be vital to their own interests to have an Iroquois representative conduct all business with the colonists. All tributary tribes were cautioned never to sign any papers on their own.

Accordingly, representatives or vice regents were appointed to conduct business in behalf of the Six Nations with all Whites—Shikellamy

was one of these individuals, often called "Half Kings" by the colonists. He established his center at Shamokin (now Sunbury) where he received negotiators. He was noted for his friendliness to the Whites, especially the missionaries, and is credited with having saved many lives on the frontier. In accordance with Iroquois policy and because of his own convictions, he was friendly to the English but wary of the French. His skills and dignified mien made him a natural diplomat, and he soon became the major channel for negotiations with the Whites in the Pennsylvania region. He got along well with the local authorities, and was able to convince them to recognize Iroquois dominion over all tribes and Indian lands in the area.

But of far greater significance was his success in getting the Whites to control the liquor traffic among the tribes—a problem which had been causing havoc among the Indians. And in 1736 he negotiated two major treaties whereby the colonists agreed to pay the Iroquois for lands already ceded by other tribes and to acknowledge their claims on the lower Delaware River. The Six Nations also sold to the Whites certain Delaware lands in the Blue Mountains—a remarkable step in expropriation.

By participating in these arrangements, it is felt that Pennsylvania "brought upon herself after many years a Delaware War, but escaped a Six Nations War, a French alliance with the Iroquois, and the threatening possibility of the destruction of all of the English colonies on the coast." It was in recognition of the importance of ironmongering following the Iroquois acquisition of firearms which led him to agree to permit the establishment of a Moravian mission only upon the simultaneous settlement of a forge at Shamokin in 1747. Shortly afterwards, David Zeisberger became an assistant missionary at the mission, and in time, a major influence upon the old chief. He nursed him through his final illness, attending him at his death at Shamokin on December 6, 1748. He left four sons—Arahpot (Unhappy Jake); Tachnechdorus (John Shikellamy), John Petty (Petit), and Tahgahjute, or James Logan. His wife was a Cayuga woman.

Short Bull (ca. 1845–1915)

Short Bull was a Brûlé Sioux medicine man who was one of the leaders of the Ghost Dance religion among the Sioux. He was born about 1845 on the Niobrara River in Nebraska. Very little is known of his early childhood, and he first came into public notice when he was one of the Rosebud Sioux leaders selected when the Sioux decided to send a delegation to Nevada for an audience with Wovoka, the newly proclaimed "Indian Messiah." Short Bull made the trip west, along with Kicking Bear and several others.

When he returned home, Short Bull claimed that he had been chosen to bring a special message from Wovoka to the Sioux—a message which they were delighted to hear after a long winter of starvation rations: the White man was going to leave Indian country, and the great buffalo



Short Bull (1845–1915)
(U.S. Signal Corps, National Archives)



Muslin Ghost Dance Shirt, Painted with Sacred Designs; Sioux
(Museum of the American Indian)

herds would return, if the Indians would celebrate the Ghost Dance and obey the Creator's will.

The Sioux, however, interpreted Wovoka's message as being more warlike than it was intended, and soon they were dancing with a reckless, rebellious abandon which alarmed the Whites. The warriors gained renewed confidence as they wore the specially painted Ghost shirts, which Kicking Bear had assured them would turn aside the White man's bullets. In October 1890, Short Bull told his Rosebud people that the White man's day was soon over, and that they had nothing to fear from the soldiers.

The next month, the Army yielded to demands from the Indian Agents and settlers in the area for protection from the swelling frenzy which they saw all around them. The officers demanded that the dancing stop; but the Indians were not going to cease just as the final victory was close at hand, and they left the reservation for Pass Creek, where Short Bull had claimed a Sacred Tree was sprouting in symbol of the truth of his promises. At the site, he had a vision calling upon him to lead all of the Sioux to the Bad Lands, where the Indian Christ would descend from Heaven to meet his people.

Over 1000 people made the trip to a remote place called The Stronghold, where they began the dancing and waiting for the promised appearance. On December 7 the mixed-blood scout Louis Shaugreau delivered a message to Short Bull, telling him that if he gave up dancing and returned to the reservation, the tribal rations would be generously increased. The Sioux preacher's reply was a brave one: "If the Great Father would allow us to continue the dance, would give us more rations, and would quit taking away pieces of our reservation; I would favor returning"—but three days later, two of the chiefs, Crow Dog and Two Strike, announced that they were abandoning the dance and that their people were accompanying them back to the reservation. Within a few days only about 200 Indians were left.

Although he was now assumed to be the Messiah himself, Short Bull faced other problems. Before the month of December was over, Sitting Bull had been murdered, Big Foot and his band had been massacred at Wounded Knee Creek, and Short Bull's group had left The Stronghold. The next year, he and other Sioux Indians joined Buffalo Bill's Wild West Show, fascinating and terrifying audiences all over the world for more money than they had ever seen in their lives. Short Bull lived on for many years, even joining the Congregational Church in his later years, and died peacefully on the reservation around 1915.

Sitting Bull (1834-1890)

Tatanka Iyotanka (Yotanka), a Hunkpapa Sioux leader, was born on March 31, 1834 at Many Caches on the Grand River near Bullhead, South Dakota. He was the son of Tatanka Psica, Jumping Badger (sometimes known as Jumping Bull or Sitting Bull), a Sioux war chief. In his early years, the lad was known as Hunkesni, "Slow," but soon

became more widely acclaimed for his courage and strength in battle. He was head of the Strong Hearts, a warrior society, and became an important medicine man and tribal councillor, although he was never a true "chief" of his people.

Sitting Bull was implacably opposed to the White man's continual encroachment on Indian land. Always something of a militant, in the 1860s he was active in the Plains Indian wars, and his camp became a meeting place for many tribes in the area who staunchly opposed the Whites. In 1868, following Red Cloud's war, the United States government signed a treaty guaranteeing the Plains Indians a reservation north of the Platte River, plus the right to hunt buffalo off the reservation. The territory included Paha Sapa (the Black Hills), an area traditionally regarded as sacred by the Sioux. But the authorities did little to prevent the Whites from coming onto the reservation; and when gold was discovered in 1874, thousands of prospectors poured onto the land, ignoring land ownership and Indian rights. The Indian people were particularly incensed by the desecration resulting from miners' digging into the sacred area, and in the following year, Sitting Bull, as head of the Sioux war council, made plans with the Cheyenne and Arapaho to force them out.

Recognizing the dangerous situation, the government ordered all Indians to return to their reservations by the end of January 1876. When the Indians defied the order, the Army was moved into the area; the Indians also gathered their own forces and upwards of 3000 warriors



Sitting Bull, the Hunkpapa (1834-1890)
(*Smithsonian Institution, National Anthropological Archives*)

readied themselves for the coming battle. In early June, Sitting Bull performed a Sun Dance to determine the outcome; he danced for more than a day and a half before receiving a vision. In his vision he saw many White soldiers falling upside down from the sky into the Indian camp; this was clearly a good sign and the Indians were confident of victory.

On June 16, at the Battle of the Rosebud, Crazy Horse defeated the troops under General George Crook, but the vision was not fulfilled until June 25, when General George Custer and several hundred soldiers were wiped out when they attacked the Indian camp on the banks of the Little Bighorn. Aroused and humiliated by these and other defeats, the Army concentrated on a relentless pursuit of the Sioux. Many surrendered, but Sitting Bull and his followers escaped into Canada. While they were not welcomed by the Canadians nor helped through the severe winter, their unwilling hosts did resist United States efforts to have the Indians returned. Many Indians died, or went back to the reservation during the bitter winter, and finally on July 19, 1881, Sitting Bull and the remaining holdouts surrendered at Fort Buford, Montana. He was imprisoned for two years before being allowed to return to Standing Rock; but by that time he had become a legend to the Whites, and in 1885 was the star attraction in Buffalo Bill's Wild West Show which traveled throughout the East.

Sitting Bull's heart remained with the Indian needs. He trusted no Whites, and expected only deceit and lies from them, especially in any treaty negotiation, for that is all that he had ever experienced. When the government tried to break up the Sioux reservation, he cautioned his people against being tricked again into selling their heritage. But the Federal Commission, sent out in 1889 to negotiate the matter, was able to bypass his influence by meeting individually with tribal leaders, or in very small groups away from tribal council meetings.

This divide-and-conquer technique had long been successful in dealing with Indians, and Sitting Bull was perhaps the last Sioux leader whose influence was strong enough to unite the people under one person. When he enthusiastically supported the adoption of the Ghost Dance movement which had just been introduced by Kicking Bear, some Indian Agents panicked; they feared that the Ghost Dancers and their strange ceremonies—so highly charged with emotion—would lead to an uprising, not recognizing the essentially pacifistic nature of the movement. Indian Police were sent to arrest Sitting Bull on December 15, 1890, in the hope that this would end the Ghost Dance. In the melee which ensued, Sitting Bull, his son Crow Foot, and several others were shot to death by Red Tomahawk and Bullhead, of the Police group. A few days later, the tragic massacre at Wounded Knee took place, and the Ghost Dance did indeed cease.

Sitting Bull was a man of many dimensions, whose actions aroused as mixed emotions as did his personality. He had several wives—some accounts record nine—of whom perhaps Pretty Plume, *Wiyaka-wastewin*, and Zuzela are best known. He is said to have sired nine children, among whom Crow Foot and Standing Holy are most frequently mentioned. His intransigence in the face of White aggression, his courage in defending his people, and his refusal to step aside in an impossible struggle,

have made him into an almost mythical figure in American history. Among Indian people his organizational ability, medicine power, and willingness to lead have made him a figure of respect, even among some who denigrate him as a glory seeker or for not being a "true chief."

Sitting Bull the Minor (1841-1876)

While most readers interested in Indian history know that there were many persons named Sitting Bull, few recognize that there were two whose prominence overshadowed all the others during the period from 1860 to 1890. The famous Hunkpapa leader who captured White imagination and is by far the best known Indian today, was not alone in his Plains career.

Just ten years after the birth of Sitting Bull, the northern Sioux, another baby was born in 1841 to an Oglala family near Deer Creek, just north of Fort Laramie. Named Drum Packer, this young man became an avid student of the White man's customs, learning to read and write from the Overland Trail telegrapher, a friendly man named Oscar Collister. In time the young Sioux learned to use the talking wire, and became a fluent speaker of English.

He seems always to have had a voracious curiosity for the written word, poring over books, newspapers, and anything else he could get his hands on. Once he grew to manhood he became no longer the Drum Packer, but Sitting Bull, Tatanka Iotanka, the leader of Little Wound's cutoff band of Oglala Sioux warriors. This was a group of individuals who had gathered together to form a unit to hold off the Pawnee, who occupied southern Nebraska.

At this time, Sitting Bull, the Oglala, was friendly to the Whites—a sentiment which lasted only until the outrage at Sand Creek in 1864. At that time, he and Crazy Horse, with whom he had always had a close relationship, answered the Cheyenne call for help. Both men recognized that, in the long run, it was always the friendly Indians who seemed to suffer more from the Whites than the hostile Indians. Sand Creek showed that no longer could one remain neutral; one must take sides.

Sitting Bull fought under Little Wound from 1865 to 1868, until the Treaty at Fort Laramie was signed. In January 1865, he attacked at Julesburg, Colorado to avenge the outrage at Sand Creek; from there his warriors went on to destroy Overland Trail stations, scourging the countryside of White men, women, and children. He attacked wherever he found White soldiers, and took part in the Fetterman affair. Eventually, he joined the forces of Red Cloud, performing so effectively that no White group dared cross the lands unless accompanied by a heavily armed Army escort. Confusion inevitably arose from his name, and many exploits of the Hunkpapa Sitting Bull were credited to (or charged against) the Oglala Sitting Bull.

But Sitting Bull also recognized the signs as he roamed the country:



Sitting Bull, the Oglala (1841-1876)
(Smithsonian Institution, National Anthropological Archives)

there were fewer buffalo, people were going without food and clothing, reservations were slowly growing all over the Indian lands, and fences were beginning to appear. There was a need for skillful negotiations and knowledgeable headmen. He decided to abandon the fight and go on the reservation in an effort to more effectively help his people.

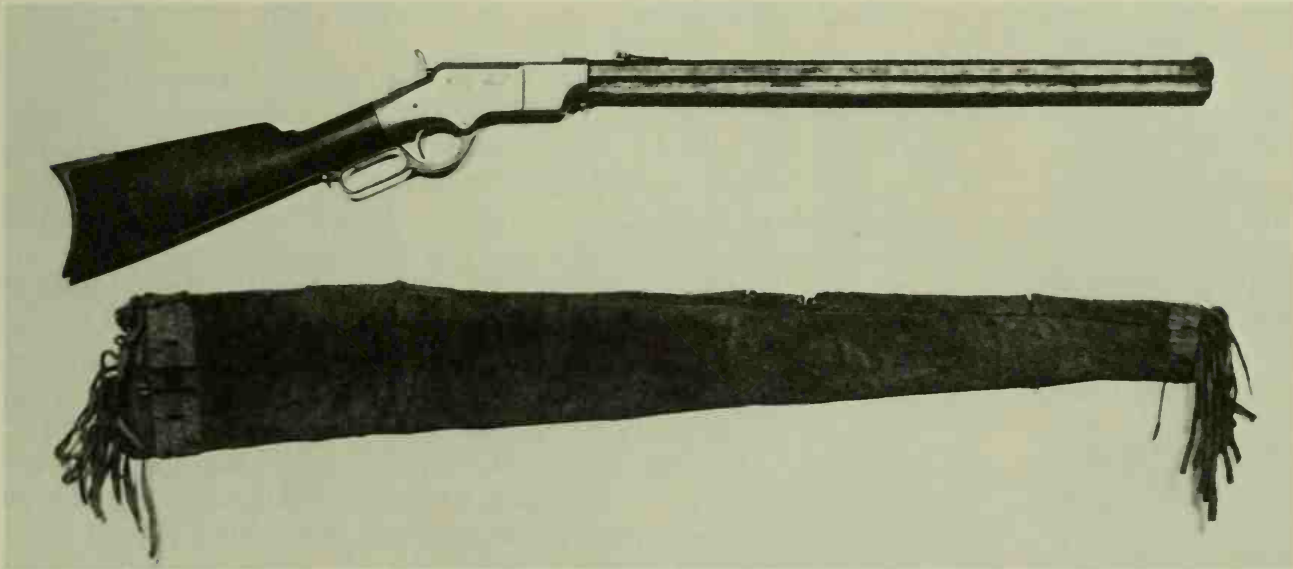
He enrolled on the Red Cloud Agency, and by 1870 had become so highly regarded that he was selected as one of 20 men to go to Washington to represent the Oglala. He was only 29 years old, but he impressed everyone with his dignity, diplomatic skill, and knowledge. Then the government decided to move the Red Cloud Agency from the Platte to the White River, Nebraska. In 1872 an outbreak was threatened by young, hotheaded warriors, following the murder of two Indians at the Platte by Whites. Sitting Bull and 14 men held off the frenzied warriors arguing the fruitlessness of such an act, until troops arrived to establish a precarious calm.

But the Agency was moved to the White River anyway, and tension continued throughout the rest of the year; the stockade, which in time came to be known as Camp Robinson, was the scene of many small clashes, each contributing to a general buildup of hostility between Indian and White. It was a time to test any leader, and although Sitting Bull no longer trusted the White man, his greater concern was for the safety and well-being of his own people. He frequently rose to the defense of the Whites, especially when he protected a small contingent of troops led by Lieutenant Crawford when a council was held at Lone Tree, near the camp, to consider the sale of land in the Black Hills. In the spring of 1875, Sitting Bull, the Oglala, accompanied Red Cloud and Spotted Tail to Washington to discuss the plague of gold seekers overrunning the Black Hills, and the hungry people, whose rations had been diverted to the pockets of the agents. The Whites, however,

were interested only in discussing the sale of lands, not the problems of rations or starving Indians. An investigation into the matter of ration withholding was started but nothing came of it.

After the quarreling was over—involving arguments between Red Cloud and Spotted Tail, as well as between all the others—Sitting Bull, who had kept aloof from the bickering, was presented with a fine Winchester carbine on June 7, 1875 with a special brightly polished brass breech, upon which was engraved:

*Sitting Bull, from The President
for Bravery & True Friendship*



It was a token of acknowledgment for his courageous protection of Lieutenant Crawford and his 22 soldiers at Camp Robinson.

His luck ran out in 1876. In September, following the victory of the Sioux over Custer at the Little Bighorn, a commission was sent to buy the Black Hills. By this time, the Whites had lost their patience and were determined to win the coveted gold-bearing region. A few chiefs were brought into the stockade, and the terms of sale were read to them: unless they signed, there would be no more rations; they must go south to Indian Territory, or to smaller reservation areas. Meanwhile, they were being kept in "protective custody" in the stockade.

Outraged at the duplicity in the terms of the sale, Sitting Bull charged out of the gates, daring the soldiers to shoot. None did, and he started for the war camp of Crazy Horse, carrying his golden rifle. There he saw the poor conditions of the people, the sick and dying women and children, and the lack of proper food and medicine.

Discouraged, he returned home to find that the rest of the chiefs had signed away the Black Hills during his absence. He realized that no longer would the Sioux hold out; everywhere the soldiers were picking up more and more refugees or shooting them on sight. He was asked to go north with a message to Crazy Horse, to induce him to come into the Agency and sue for peace. He clearly recognized that the result would be long imprisonment for Crazy Horse, but he felt it would be better than death on the frozen plains.

The Golden Winchester of Sitting Bull, the Oglala
(Museum of the American Indian)

So he went, with four other chiefs and a small party of men bringing back stray ponies, carrying the white flag of truce given to him by General Crook. As they passed the camp of Crow Indian scouts located just outside the fort parade ground, 12 of the Crow attacked without warning, killing Sitting Bull and his four companions, as Crazy Horse and General Miles watched from the distance, helpless in averting the slaughter. It was December 17, 1876, a bad day to die.

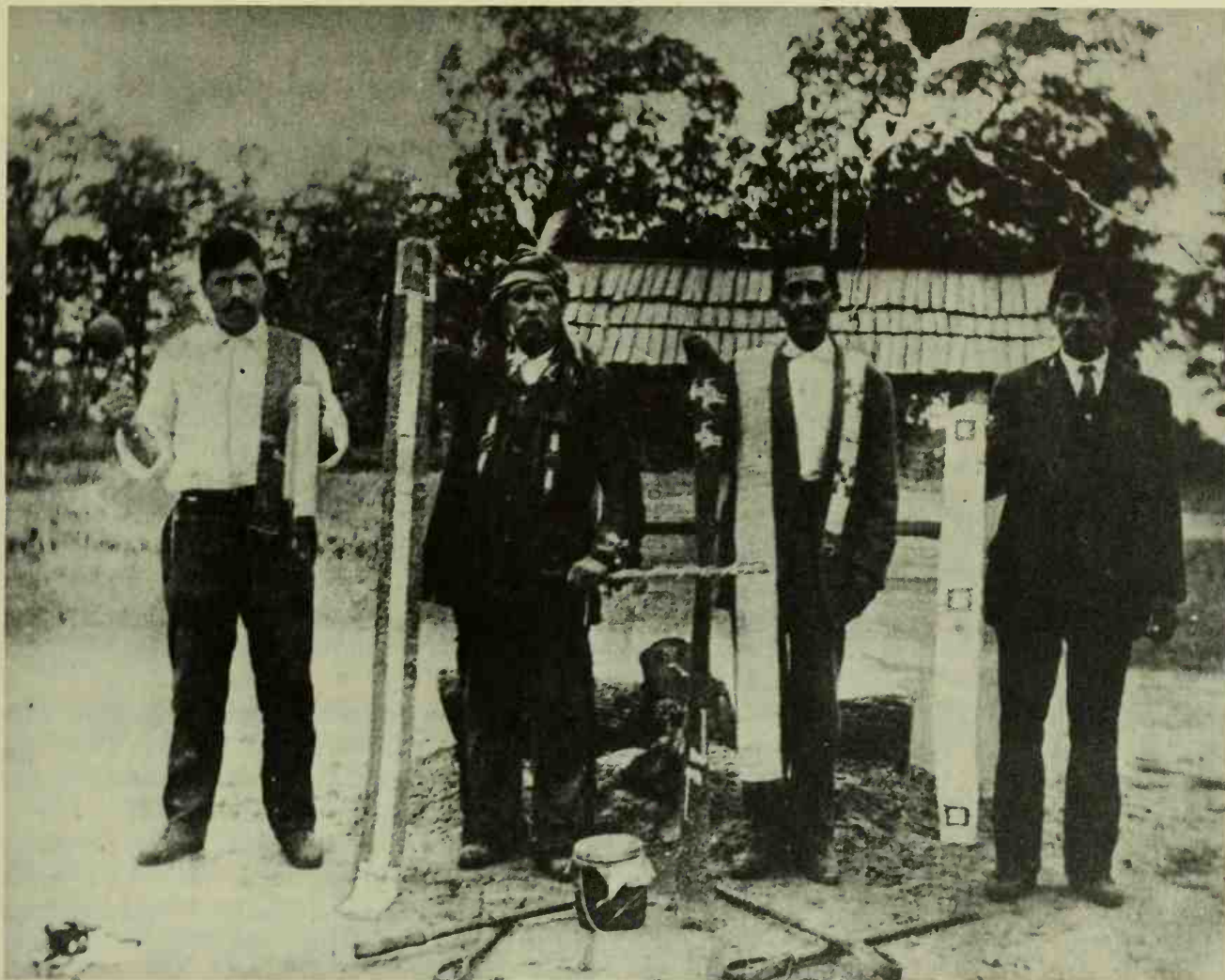
Skenandoa (ca. 1706–1816)

The name Sken-an-do'a was derived from Iroquoian *skennon'do*, "Deer." He was an Oneida chief about whom little is known today. He apparently led a dissolute life as a young man, drinking heavily and unable to settle down to a worthwhile career. On one occasion, while on business in Albany, he drank too much and found himself out on the street the next morning with everything of value stolen from him. The disgrace caused him to change his ways, and from then on he seems to have led a more sober life. In 1755, influenced by Reverend Samuel Kirkland, a prominent Congregational missionary to the Oneida, he became an enthusiastic convert. At this same time, he was also an ally of the English and fought on their side during the French and Indian War.

At the outbreak of the American Revolution, Kirkland was able to win Skenandoa over to the Colonial cause, and his influence was sufficient to keep the Oneida and Tuscarora people from joining the rest of the Iroquois nation in support of the English. He apparently never wavered in this loyalty, and was instrumental in preventing the massacre of a group of Whites at German Flats, New York. He also had a leading role in the issuance of the Oneida Declaration of Neutrality in May 1775, in which he was joined by 11 other chiefs. He was described as a tall man, 6'3" in height and graceful in bearing. In his old age he lost his sight, observing that he "had become an old hemlock, dead at the top." He died at Oneida Castle, New York on March 11, 1816, and was buried, at his own request, beside Kirkland at Clinton, in the Hamilton College graveyard. One son survived him.

Redbird Smith (1850–1918)

Chea Sequah (?), "Red Bird," was the leader of the Cherokee traditionalists who resented and resisted the Americanization of their tribe. He was born on July 19, 1850, near Fort Smith, Arkansas, the son of Pig Redbird Smith (so named by White neighbors, because he was a blacksmith), a Cherokee farmer; his mother was Lizzie Hildebrand, part-Cherokee. The Keetowah Society, named after *kituwha*, "key," had been formed by Evan Jones and his son John, for the protection of the Cherokee people during the period following the Civil War when their



territory had been overrun by Northern armies. The society fell apart in the relatively stable era of the 1870s and 1880s, but was revived ten years later when the Dawes Commission arrived in Indian Territory to negotiate the return to United States control land that had been ceded to the Five Civilized Tribes (Cherokee, Choctaw, Chickasaw, Creek, and Seminole) when they were removed from the East.

White settlers who had come into the area in increasing numbers—some had, in fact, been sold land by the Indians—were agitating for the protection of Washington's laws. The Commission proposed that the tribes give up their common ownership of territory, that the people be given individual 160-acre plots of land, and that all tribal members become citizens of the United States, and of a new state, to be called Oklahoma. Many full bloods felt that this would spell the end of their traditional way of life, and they united to talk about ways to fight statehood and all that it represented.

The Keetowah Society was revived, but there was now a split in its ranks; some members were resigned to losing their autonomy, while others remained steadfastly opposed to any capitulation. Redbird Smith soon came forward to effect a cementing of the two groups. He also helped form the Mothers Society, which welcomed members from

Redbird Smith, in Turban (1850-1918), with Three Followers Displaying Keetowah Society Wampum Belts (Smithsonian Institution, National Anthropological Archives)

all five tribes; they tried every means possible to dissuade the government from its avowed purpose. Their small monthly dues payments were used to hire lawyers and lobbyists in Washington, and many delegations were sent to the capitol to plead their case.

But too many powerful interests were allied against them. Oklahoma was beginning to boom, and no one could keep the land speculators and businessmen from what they wanted. Then, too, many mixed bloods felt that the best interests of all the people would be served if they accepted statehood and individual property rights.

As passions increased, Redbird Smith and his followers became known as the Nighthawk Keetowahs, for they worked day and night with fanatic concentration on their cause; indeed, most of their planning meetings were held secretly at night to avoid the premature revealing of their plans. They convinced many of the Indians of the justice of their "movement," and got them to refuse to enroll with the U.S. Census of 1900—thereby causing considerable bureaucratic confusion. In 1902 Smith was arrested and forced to enroll. He soon went to Washington to make one last appeal, saying, "I can't stand and live and breathe if I take this allotment," but he met with little success. Disheartened, he returned to Indian Territory and advised his followers that further resistance was futile.

In 1905 the Cherokee decided to sign the allotment agreement—the last tribe to do so. Redbird Smith became Principal Chief in 1908, and the next year almost 42,000 Indians signed for their allotments; of these, less than 9000 were full bloods. Redbird and the Nighthawks withdrew to the hills, where they hoped to live in their traditional way without further interference from the Whites. In this hope, alas, he was again doomed to disappointment. He died in the new state of Oklahoma on November 8, 1918, survived by his wife, Lucy Fields Smith. With him ended the Redbird Smith Movement.

Smohalla (ca. 1815–1907)

Smohalla, more correctly called Smóqula, "The Preacher" (also Smokeller), was an Indian religious leader and preacher born at Wallula, on the upper Columbia River in Washington, around 1815. He was a member of the Wanapum (or Sokulk) tribe. Little is known of his family background but he is known to have been a hunchback. As a young man he frequented a nearby Roman Catholic mission, where he absorbed a great deal of the Catholic ritual and faith. He distinguished himself as a warrior, gaining the name Waipshwa, "Rock Carrier," and subsequently became renowned as a gifted medicine man and visionary.

By the 1850s his fame aroused the enmity of Moses, chief of a nearby Sinkiuse band. The two men met on the battlefield, and Smohalla was left for dead although, in fact, he survived and quickly left the area, unseen by anyone. For several years he went on what he would later describe as a visit to the Spirit World; in reality, he wandered south, traveling as far as Mexico. Then he returned to his own people, seemingly back from the dead.

Capitalizing on the emotional and psychological shock of his re-appearance, Smohalla told his followers that he had a message from the "Other Side." In essence, he said that all things were immortal and that the essential goodness of life was to be found in the simple things. He advocated a return to the primitive Indian verities and the rejection of all things related to the White man. Smohalla prophesied that the corrupting influence of the Whites would eventually disappear and that the land and its true children, the Indian, would return to the pristine state that existed before the Europeans had intruded.

This message formed the basis of the so-called Dreamer religion, or *Washani*, a spiritual belief which flourished among the tribes of the Pacific Northwest well into the 20th century. Based on teachings of Sowapso, an earlier prophet from the area, its ceremonies had Mormon, Christian, and Indian overtones. The ritual, as developed by Smohalla, a rival of Sohappay, the son of Sowapso, sought to induce visions and spiritual experiences through the use of such sensual and hypnotic devices as drums, bells, and rhythmic dancing. In many ways the Dreamer religion was parallel to the later and more famous Ghost Dance religion, and certainly the common appeal of both was the vision of a land free from the presence of the White man, and a return to the "Good Old Days."

Perhaps the most influential convert to the Dreamer religion was Tuekakas (Old Joseph) of the Nez Percé. When some of his Christian co-chiefs signed the Treaty of Lapwai in 1863, ceding his lands to the Whites, he and his son rejected its terms. Disillusioned with the Americans and their religion, Tuekakas rejected his lifelong Christianity and became a Dreamer.

All of the followers of Smohalla continued to look down on White influence and the appendages of the new "civilization," even after they had been moved onto reservations. Smohalla was looked upon as a Messiah; the name Yúyunipi-tqana, "Shouting Mountain," was used in reference to his oratory. His preaching gave comfort and hope to besieged Indians of many tribes. The Whites regarded Smohalla's religion as a barrier to civilizing influences and the acceptance of land restrictions—and, of course, the efforts of the Christian missionaries.

The Dreamer religion continued to flourish even after the death of Smohalla in 1907. He was buried at Satus graveyard in Washington, but his work was carried on by his nephew Puckhyahtoot, "the Last Prophet." He was married ten times but had only one son, Yoyouni, who froze to death while hunting. His last wife, Stongkee, survived him.

Spotted Tail (ca. 1823–1881)

Sinte Gleska (also Sinte Galeska or Zintalah Galeshka), from Sioux *sinte*, "tail," *gleska* "spotted," was a Brûlé Sioux leader who became one of the most important individuals in the Northern Plains country. Known as Jumping Buffalo in his youth, the name Spotted Tail was applied in reference to a striped raccoon which was given to him by a



Spotted Tail (1823–1881)
(*Museum of the American Indian*)

beaver trapper. He was born about 1823 or 1824 along the White River in South Dakota (some accounts say near Fort Laramie, Wyoming). He was the son of a Saone man named Cunka (Tangled Hair) and a Brûlé woman, Walks with the Pipe. He was not a hereditary chief and gained his eminence through his integrity and ability. Renowned as a man of his word, he astounded Army officials on one occasion when he and two other Indians accused of murder walked into Fort Laramie to give themselves up, in order to spare the rest of the tribe.

They were imprisoned for a period, during which time he learned to read and write English. Shortly after being freed, the head chief Little Thunder died, and the tribal leaders passed over the hereditary candidate and selected Spotted Tail as chief. Although he favored the Treaty of 1865, feeling that White settlement in the region was unavoidable, he and the other leading chiefs did not sign the document, holding out for better terms. Later, he signed the more important Treaty at Fort Laramie on April 29, 1868, whereby the Sioux permitted the building of a railroad with the assurance that they would be given a permanent reservation including all of present-day South Dakota, among other provisions.

He made several trips to Washington during his lifetime, on each occasion learning more of the White man's customs. When gold was discovered in the Black Hills, Spotted Tail and Red Cloud were designated to go to Washington to negotiate the sale of the mineral rights. Before leaving for Washington, Spotted Tail determined to examine the land in question to learn the true value of the minerals. He listened carefully to the talk of the miners and realized that the mines were indeed of great value. When negotiations were opened, and \$6,000,000 was offered to the Indians, Spotted Tail demanded an amount ten miles that for the mineral rights. This sum was unacceptable to the Government and no treaty resulted. Instead, the miners were allowed to enter



Quilled Buckskin War Shirt of Spotted Tail; Sioux
(*Museum of the American Indian*)

the Black Hills without Army interference, and shortly thereafter, the Sioux found themselves overrun without any recourse save warfare.

During this period, Spotted Tail was appointed chief of all the Sioux at Rosebud and Spotted Tail Agencies, since the redoubtable Red Cloud was out of favor with the White authorities. He was able to negotiate a peaceful arrangement which resulted in the surrender of his nephew, Crazy Horse, in 1877. But another force had been at work over several years, i.e., a plot by several subchiefs, notably Black Crow, Crow Dog, and a few other minor Brûlé men who were jealous of the chief, and eager to supplant him. There also seems to have been the matter of one of the wives of Thigh—or perhaps Crow Dog—who had been “stolen” by Spotted Tail, which added fuel to the flames of the rivalry. In any event, inspired by Black Crow, and inflamed over the loss of the woman, Crow Dog shot and killed Spotted Tail on August 5, 1881 at the Agency.

He was eventually tried for the murder, and in a landmark decision by the court, was freed on the grounds that the courts had no jurisdiction over crimes committed on Indian reservation land. However, neither he nor Spotted Tail's son, Little Spotted Tail, were capable of leading the Sioux, and the tribe was left without strong leadership at a critical time in their history.

Spotted Tail was buried at the Episcopal Cemetery at Rosebud, South Dakota. One daughter, Peheziwi, survived him.

Ernest Spybuck (1883-1949)

Mahthela, one of the few Shawnee artists of record, was born in 1883 near Tecumseh, Oklahoma on the Pawnee-Shawnee Reservation. He was the son of John Spybuck and Peahchepeahso, both Shawnee. Young



“Delawares at Annual Ceremony in Oklahoma,” painted by Ernest Spybuck; Shawnee
(*Museum of the American Indian*)



Ernest Spybuck (1883-1949)
(*Museum of the American Indian*)

Mahthela never studied art but began drawing when he was about six years old. He was educated at the Shawnee Boarding School and the Sacred Heart Mission. One of his early teachers, Harriet Patrick Gilstrap, noticed his work, and apparently was responsible for giving him considerable encouragement.

As with most Indian artists, he drew his inspiration from tribal life and traditions, painting what he saw, remembered, or heard about from the older people around him. He always seems to have been engrossed in his work. In the 1920s his paintings came to the attention of Dr. George G. Heye, who commissioned him to paint a large number of genre paintings of Shawnee life of the period for the Museum of the American Indian Collection. Other examples of his work are in museums and collections in several cities in Oklahoma. He did a few murals during his career, but most of his work was in watercolor on paper.

He died at his home west of Shawnee, Oklahoma in 1949 at the age of 66, never having traveled outside of Pottawatomie County during his life.

Squanto (ca. 1580-1622)

Squanto, a contraction of the name Tisquantum, "door or entrance," was a member of the Patuxet tribe who was recorded as having been kidnaped by Captain George Weymouth in 1605, and was among 27 (some say 24) Indians later taken to Málaga, Spain and sold into slavery by Captain Thomas Hunt. Squanto eventually escaped and made his way to England; from there he made his way to America in 1618-1619 with the help of John Slanie. Other versions claim that he was brought directly to England, and became the protégé of a merchant, Sir Fernando Gorges, who was interested in finding out as much as he could concerning the new lands across the sea. In any event, he spent some 14 years, which involved two round trips to Europe, before returning to his homeland, where he found to his dismay that his tribe had been virtually wiped out by a plague in 1617—probably yellow fever or some similar disease—introduced by European explorers.

During his years away from home he became fluent in English. With no tribe of his own, Squanto became associated with the Wampanoag people, and became an interpreter for their chief, Massasoit, the dominant leader of the region, in meetings with the Pilgrims. On March 21, 1621, Squanto arranged an initial conference which had far-reaching effects; one of the Plymouth colony's early governors, William Bradford, wrote, "Squanto continued with them, was their interpreter, and was a special instrument sent of God for their good beyond their expectation. He directed them how to set their corn, where to take fish, and to procure other commodities."

Some Indians were suspicious of Squanto's friendship with the colonists. Having no tribe of his own, it was thought, he might be in collusion with them against the other Indians. It was generally suspected that he was trying to usurp the power of Massasoit, and at one time the latter demanded that the English turn Squanto over to him as a prisoner.

Governor Bradford refused, sensing the importance of the latter as an interpreter. During this period of personal attack, Caunbitant, a local chief, allied himself with the Narragansetts to force Massasoit out, and also to drive out the hated English from the land. Squanto learned of this effort and intended to warn the English; he was captured by Caunbitant but was rescued by Captain Miles Standish, and the plot never succeeded. But there did seem to be every indication that Squanto hoped in some way to replace Massasoit as the great sachem of the region.

With the arrival of more colonists, the problem of food became critical. In the fall of 1622 it was decided to sail one of the ships, the *Swan*, around Cape Cod and into Narragansett Bay to barter with the Indians of that area for food. Squanto volunteered his services as pilot and interpreter, since he had made the trip twice before. Bad weather forced the expedition to seek the safety of what is now Chatham Harbor on the Cape, where Squanto introduced the English to the local Indians. Ample provisions for the coming winter were secured, but as the *Swan* was preparing to leave, Squanto fell "sick of an Indian fever," and died in November or early December 1622.

Squanto was long remembered, and deservedly so, by the residents of Plymouth Colony for his invaluable help in getting them through their first difficult years in the New World. While there is no doubt that he could be charged with having played "both ends against the middle" in his efforts to make himself an important person in colonial life, there is no evidence that he was maliciously, nor indeed, evilly guilty of anything beyond inordinate ambition.

Standing Bear (ca. 1829–1908)

Mochunozhin was a celebrated Ponca chief who became famous during his long fight against the United States when the government attempted to transfer Ponca tribal lands to the Sioux. Little is known of his early life prior to this time.

The Ponca tribe had lived at the mouth of the Niobrara River in Nebraska for many years, and welcomed the Lewis and Clark expedition in 1804 when the Whites passed through on their way west. When settlement of the Plains began in earnest a half century later, they remained at peace, and in 1858 boundaries were set up between them and the neighboring Sioux, who often raided the prosperous Ponca people. A treaty was signed which guaranteed the latter a permanent home on the Niobrara.

But in 1868, in a treaty which established boundaries for the Sioux, the government surveyors inadvertently included the Ponca lands within this area. The Sioux began raiding Ponca villages, demanding tribute and threatening to drive the Ponca off "Sioux land." The Ponca and their White supporters protested many times, and finally in 1875 the government agreed to correct the error—but instead of restoring the land to the Ponca, Washington appropriated money to compensate for the Sioux attacks.



Painted Oak Splint Basket and Cover;
Mohegan
(*Museum of the American Indian*)



Buckskin Tobacco Bag, Decorated
with Beads and Quillwork; Ponca
(*Museum of the American Indian*)

After the defeat of General Custer in 1876, Congress decided to send the northern tribes to Indian Territory, and the peaceful Ponca were included in the groups to be relocated. In February 1877, Standing Bear and eight other chiefs went to Indian Territory to inspect the new lands, and were dismayed at the alien climate and inhospitable geography. They refused to designate any area as appropriate for their people, and asked to be returned home. The U.S. Indian Inspector, Edward C. Kemble told them that if they wished to return, they would have to walk. The party reached the Niobrara 40 days later, having traveled the 500-mile distance on foot with one blanket each and a few dollars among them. They found the Indian Agent unwilling to listen to their protests; determined to force the Indians off their lands, he called on the military for support.

Under such threats, Kemble was able to persuade 170 Ponca men, women, and children to journey south to Indian Territory in late April, but Standing Bear remained adamant, and the Agent had him imprisoned. Shortly thereafter, a new Agent, E. A. Howard arrived to replace Kemble and released the now bitter chief. Fruitless negotiations continued into May, and finally armed soldiers were moved into the area to force the removal of the 500 remaining Ponca. The journey to Indian Territory took 50 days, during which time bad weather and disease severely debilitated the people; in the following year, on the Quapaw Reservation, almost a fourth of the tribe died. They were given new and better land 150 miles away, but the high death rate continued, and included the children of Standing Bear himself.

In January, desiring to bury his son on the old Ponca land, Standing Bear set out for the Niobrara with 66 followers. They managed to reach the Omaha Reservation safely, where they asked to borrow seed and land. The Ponca were about to put in a crop when forces under the command of General George Crook arrived with orders to return them to Indian Territory. They were placed under guard at Fort Omaha, where Crook and a newspaper correspondent, Thomas H. Tibbles, visited them and were appalled at their physical condition and the history of their troubles.

Accounts of their tragic story appeared in the Omaha newspapers, citizens became interested, and Standing Bear was given an opportunity to tell his story in a local church, where he repeated his narrative to a crowded audience. Two lawyers, A. J. Poppleton and John L. Webster, offered their services and Judge Elmer S. Dundy served Crook with a writ of habeas corpus to determine by what authority he was holding the Ponca group. The United States attorney protested that the Indians had no right to habeas corpus, because they were not "persons within the meaning of the law." Thus began the great civil rights case, *Standing Bear vs. Crook*, on April 18, 1879.

It was a short trial. Standing Bear's speech to the bench climaxed the trial: "I want to save myself and my tribe. . . . If a White man had land, and someone should swindle him, that man would try to get it back, and you would not blame him. . . . My brothers, a power which I cannot resist crowds me down to the ground. I need help." Judge Dundy ruled not only that "an Indian is a person within the meaning of the law," but also that in peacetime there was no authority to force Indians

to move, or to be confined against their will. General Crook was the first to congratulate Standing Bear after the decision was read. Then the chief and his followers set out for the Niobrara, where they were allotted a few hundred acres of land. Upon hearing the decision in their case, the other Ponca people asked to return north to their old homes. Fearful that a precedent would be set that any tribe could leave any reservation—and uneasily conscious that a majority did not like the areas to which they had been assigned and could not make a living on them—the Commissioner of Indian Affairs ruled that Dundy's decision applied only to Standing Bear and his people. *Sic transit juris*.

In the winter of 1879–1880, Standing Bear went on a lecture tour of the East, accompanied by Tibbles and Susette and Francis LaFlesche, who translated his history of the Ponca. He was enthusiastically received, and the government finally appropriated funds to improve the lot of the Ponca people; nevertheless, those in Indian Territory were never allowed to return home.

Standing Bear died in September 1908, around the age of 80. He is remembered as one of the first leaders to advocate nonviolent resistance to military force, to fight illegal acts through the courts, and to use the power of an informed and aroused public opinion to achieve some element of justice for his people.

Stumbling Bear (ca. 1832–1903)

Setimkia, more accurately translated as “Charging Bear,” meaning an animal pressing down or bearing down upon one, was an early Kiowa foe of the White man who worked for peace in his later years. He was a cousin of the celebrated chief Kicking Bird and was renowned as a warrior in his youth. As did most Kiowa at the time, Stumbling Bear participated equally in raids on both neighboring Indian tribes and Whites. In 1854, he sought to avenge his brother's death by leading a war party against the Pawnee, but instead, met with some Sauk and Fox warriors who drove them off with superior firepower.

The Kiowa quickly learned that they would have to acquire a good supply of the wonderful new “smoke sticks” if they were to maintain their position on the Plains and much of their subsequent raiding of White wagon trains was with that purpose in mind. In 1856, Stumbling Bear led an expedition against the Navajo which was successful in obtaining a large amount of loot; and throughout the 1860s he led his band into battle on many separate occasions throughout the Kiowa territory. With Big Bow, Big Tree, Satanta, and Satank he was the scourge of the Southern Plains, and in 1865 he was the major force uniting the Kiowa against Kit Carson.

But shortly after the signing of the Treaty of Medicine Lodge in 1867, Stumbling Bear joined with Kicking Bird as an all-out advocate of peaceful accommodation with the White man. In 1872 he served on a delegation of Kiowa chiefs visiting Washington, and in 1878 the government built a home for him on the reservation in which he lived until his death. He died at Fort Sill in 1903, the last surviving Kiowa chief from the old Plains days.



Stumbling Bear (1832–1903)
(Smithsonian Institution, National Anthropological Archives)



Carl Sweezy (1880-1953)
(Oklahoma Historical Society)

Carl Sweezy (ca. 1880-1953)

Wattan (also Waatina), meaning black, was an Arapaho artist who was one of the best Indian painters of the turn-of-the-century era. He was born sometime between 1879 and 1881 near Darlington, on the old Cheyenne-Arapaho Reservation in Oklahoma. His father was Hinan Ba Seth (Big Man); his mother died when he was very young. The boy was raised as an orphan in mission schools in Indian Territory, and then went on to high school in Halstead, Kansas.

While at the Mennonite School in Kansas, his older brother took the name of Fieldie Sweezy, after the railway agent there; the other children of the family took the same surname, and Wattan became Carl Sweezy. Returning home to Washington Crossing, in Oklahoma, he began to draw. When anthropologist James Mooney arrived to record the customs and arts of the Arapaho, he could not find any experienced person to serve as an artist. Fortunately, he saw some of Carl's work and proceeded to train the young man to "paint only what is Indian and to paint it accurately."

This collaboration, lasting from 1900-1910, was a great success and by far the most prolific period in Sweezy's life; to the end of his career, Carl Sweezy said that he painted "in the Mooney way." After finishing his work with Mooney, Carl went off to attend Carlisle Indian School, but returned to the reservation due to illness. He began playing professional baseball once his strength was regained, first in Enid, Oklahoma and then with an all-Indian team that toured throughout the country. In Portland, Oregon, he saw some of his unsigned paintings, work he had done for Mooney, displayed at the Lewis and Clark Exposition. From then on, he valued his work more highly and signed most of it.

Although he retired in 1920 to paint full-time, he really never made a living from his art. For many years he was a farmer and a dairyman, as he and his wife Hattie Powless, an Oneida, raised two sons and a daughter. Yet he still continued to paint and his works began to appear in museums and private collections. He produced Indian scenes which reflected both the contemporary and historic periods in Indian life; his work was done in vivid color with careful attention to detail.

His traditional two-dimensional drawings, orderly and balanced in design, were drawn from his own experiences, and from the rich heritage of the Arapaho. He spent many long hours listening to the stories the elders told of the hunts and the battles, the freedom and the glory of the days gone by. After the death of his wife in 1944, he retired to Oklahoma City, where he lived with friends until his death at Lawton, Oklahoma on May 28, 1953. A book of his paintings, *The Arapaho Way*, was published in 1966.

Sword Bearer (1863-1887)

Sword Bearer was also called "Man Who Carries a Sword," Cheeztah-paezh, Chesetopah, or Sheetapah, "Wraps His Tail." He was a part-Crow-part-Bannock war leader of the Crow tribe in the last part of

the 19th century. His name comes from an occasion when the Cheyenne gave him a red-painted cavalry saber which he carried into battle from that time on. He was also known as the Crow Messiah, due to his magical skills.

On one occasion when the Crow were facing the United States troops, Sword Bearer went forward, boasting that with his sword he would silence their fire. Astonishingly, the single cannon which the troops had either misfired or the powder failed to ignite. The result of this seemingly magical power caused the troops to retreat in disarray.

He participated in the great 1887 Sun Dance, after which he engaged in a skirmish with the Army on November 5, 1887 at the Crow Agency; taunting the troops and charging them with his sword in hand, he was killed at the age of 24.

Quincy Tahoma (1920-1956)

He was also known as Tohoma from *tahoma*, "Water Edge." He was a Navajo artist who was one of the most successful products of the Santa Fe Indian School Studio in New Mexico. He was born in 1920 near Tuba City, Arizona and was raised by his mother. As a boy he learned many of the traditional Navajo religious chants and practiced the ancient art of sand painting. From this background came many of his inspirations.

"Deer Family," Watercolor Painting
by Quincy Tahoma; Navajo
(Museum of Northern Arizona; Marc
Gaede Photo)



After studying at Santa Fe, from 1936–1940, he served overseas during World War II in the Signal Corps. Returning home, he turned all of his energies into his art, and became a full-time painter. In 1946 his first published work appeared in the *Encyclopaedia Britannica Junior*. The clean precise lines, brilliant colors, and two-dimensional character of his work was typical of much of the Navajo painting done at that time in the Southwest. His work was simply more imaginative and his elegance of design and remarkable animal forms set him apart from others. He also broke away from the more formal patterns to some extent in his portrayal of dynamic movement—his subjects were not posed, but were caught in midaction.

He established a studio in which he welcomed other young Indian artists, many of whom have become well established as major exponents of painting. His most popular subjects were Indians of traditional times engaged in their everyday pursuits of hunting, fighting, and riding. He also produced many memorable landscape designs in a style which became his hallmark. One of his more individual idiosyncrasies, for which he became very well known, was his use of a small signature design which varied from painting to painting. Each signature design was in itself a miniature painting, depicting what he called “the end of the story”—a fancied termination of the narrative in the major painting itself.

Unfortunately, the disease which has affected so many gifted Indian artists, alcoholism, also contributed to his own destruction and he died in Santa Fe in November 1956, at the age of 35. He left behind him a legacy of Indian art which has never been forgotten by those familiar with the field.

Taimah (ca. 1790–ca. 1830)

Taimah was also known as Tama, Tamah, or Taiomah, from *taima*, “Thunderclap,” referring to the sudden sound of thunder. He was an important Mesquakie (Fox) Thunder clan leader born about 1790. Little is known of his early life, but he became the principal chief of the Mesquakie village after that tribe moved south to the area near Burlington in Des Moines County, Iowa.

Taimah was a prominent medicine man, noted for his curing ability, as well as for being a strong, courageous warrior. He was a firm friend of the White settlers in the region and is credited with saving the life of the Indian Agent at Prairie du Chien. When an embittered Wisconsin Indian set out to murder the agent, Taimah warned him ahead of time.

He was one of the signers of the Treaty between the Sauk and Fox people on August 4, 1824, involving the combining of the two tribes, and he subsequently became a major participant in Indian affairs in Iowa. He died in the Mesquakie village about 1830, a respected leader of his people. The name of the present-day Indian Reservation near Tama, Iowa, as well as the county of that name, were both established in his honor. He is also known as Faimah, the Bear, through an early error in transliteration.

Tall Bull (ca. 1830–1869)

Hotóakhihoois (also Hotúaeka'ash Tait or Otóah-hastis) was a major leader of the Cheyenne fighting society, the famed Dog Soldiers, during the period of Plains warfare in the 1860s. There were several other Cheyenne men who held the name Tall Bull, but this Dog Soldier chief was the most noted. His men were among the most feared warriors on the frontier, and many historians have since applied the term “Dog Soldiers” to fighters of all tribes in error. Tall Bull was allied with Roman Nose in many battles—especially during 1867 and 1868 near the Kansas–Nebraska border.

The Cheyenne feared and resented the White policy of forcing Indians to abandon their traditional hunting grounds to settle on reservations established for their use. Greatly encouraged by the successes of Red Cloud in the North, they determined to fight the United States soldiers rather than accept confinement. Many battles were fought during the next several years towards that goal, sometimes with Indian victories, but more often in vain—slowly, little by little, the attrition of Cheyenne military strength increased. A great loss occurred in September 1868 when Roman Nose, the great war leader, was killed, adding to the burden of Cheyenne losses.

Tall Bull continued to lead his Dog Soldiers with valor and brilliance, but more and more soldiers were being sent against the tribe. At the same time, some bands were more friendly than others, even to the point of being willing to come in and settle on reservations. But the repeated attacks by Whites against friendly Indians, brought to a head by the savage destruction of Black Kettle and his village on the Washita River by General Custer destroyed any further trust.

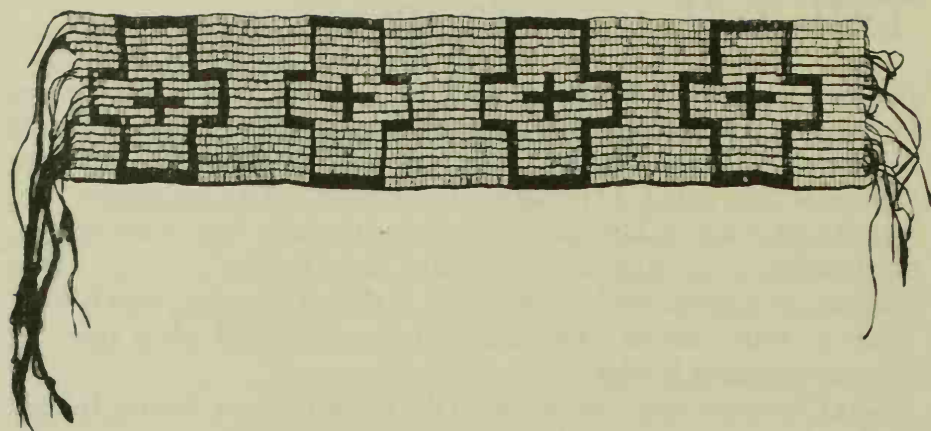
Now implacably turned against the White troops, the Cheyenne began raiding along the border area even more violently, and in the early summer of 1869, General Eugene A. Carr was sent with a troop of soldiers and Pawnee scouts to try to bring the area under military control. They camped near the Republican River, not far from where a small party of Sioux and Cheyenne Dog Soldiers were located. The latter attacked the soldiers, hoping to drive off their horses, but the Pawnee scouts learned of their presence and frustrated the effort.

The next day, Tall Bull moved with his people to Summit Springs, intending to camp and then attack the soldiers in force the next day. However, the Pawnee scouts had located the village and General Carr determined to strike first. On July 11, 1869, he attacked early in the morning, surprising the Indians; in the savage battle which followed, Tall Bull was killed, and the Cheyenne were completely defeated.

Tammany (ca. 1625–ca. 1701)

Tam'ma-ny or Tamanend, “The Affable,” (and many variant spellings) was the chief of the Unami (Turtle clan) Delaware, a greatly admired and written-about figure of the late 17th and early 18th centuries. He

Wampum Belt Given to William Penn
by Tammany, 1683
(*Museum of the American Indian*)



lived along the Delaware River, probably somewhere in what is now Bucks County, Pennsylvania. There are few facts known about his life but there are many legends and tales that flourished long after his death. He is supposed to have welcomed William Penn to America on October 27, 1682. His name certainly appears as one of the signers of two treaties made at Shackamaxon with Penn on June 23, 1683, and a third treaty signed on July 5, 1697.

At a meeting between Indian leaders and the Provincial Council of Pennsylvania held in 1694, Tammany pledged his friendship to the colonists and historians seem to be in general agreement that he remained loyal to the Whites for the rest of his life. The colonists, in turn, endowed him with "every good and noble quality that a human being may possess," according to an account of the era. People were fascinated by the tale that Tammany fought and drove out of his country an evil spirit who had tried to become a ruler of the Lenni Lenape (Delawares). The duel that they fought lasted for many days, during which whole forests were trampled into prairies.

Many of the societies that flourished during the early years of the American Revolution adopted the name of the Lenni Lenape chief as a symbol of American resistance to British rule for one reason or another, and he became known as Saint Tammany, patron saint of America. Of the many organizations which bore his name, only two survived into the 19th century: "The Improved Order of Red Men" which was a social, fraternal, and benevolent organization and "The Society of St. Tammany" which was founded in 1789, and eventually became the Democratic party organization of New York.

Tammany lived into the 18th century, and while the exact date of his death is unknown, it was before July 1, 1701, at which time a comment upon his career was published. He was buried in the Tammany Burial Grounds near Chalfonte, Pennsylvania.

Tarhe (1742-1818)

Tar'he was a major Wyandot chief commonly known as "The Crane," from the supposed meaning of his Indian name; the term *tarhe* literally refers to "the tree" or "at the tree." His name actually seems to have come

from the French appellation *Chef Grue*, a reference to his tall, slender build. He was born near Detroit in 1742 and was a member of the Porcupine clan. As a youth, Tarhe fought against American settlers, staunchly resisting the frontier movement in the late 18th century. He was at Cornstalk's side at Point Pleasant in 1774, and was one of the 13 chiefs who took part in the Battle of Fallen Timbers when General Anthony Wayne led the victorious American forces; wounded in the arm, he was reportedly the only chief who managed to escape. Recognizing the overwhelming strength of the Americans, Tarhe became a major influence in support of the Treaty of Greenville in 1795, even though he knew it meant that the Indians would have to abandon their homelands and move farther west.

Early in the 19th century, when Tecumseh began forming his confederation to resist White encroachment, Tarhe counseled his people not to join. In the War of 1812, although he was then 70 years old, he led his warriors in several battles against the English; they were active at the Battle of the Thames when Tecumseh was killed. Although in some respects in this period he could be regarded as a White Man's Indian—indeed, William Henry Harrison judged him to be “Intelligent and upright, the noblest of all the chiefs”—he was still able to maintain the respect and affection of most of the Indians in the Northwest Territory.

Tarhe was the primary priest of the Wyandot and Keeper of the Calumet, a symbol of the coalition which bound the tribes north of the Ohio River in a loose alliance for mutual benefit and protection. He died at Crane Town, near Upper Sandusky, Ohio, in November 1818, at the age of 76. His funeral was attended by both Indians and Whites who came from hundreds of miles around. He is recorded as being a lithe, wiry man of great endurance. He was mild in temperament, yet stern and determined.



Carved Wooden Ladle Belonging to Tarhe; Wyandot
(Museum of the American Indian)

Tavibo (ca. 1810–1870)

Távibo or Táb-be-bo, “Sun Man,” also known as “The Paiute Prophet,” was an important medicine man, and the father of Wovoka, founder of the Ghost Dance religion. He was born around 1810 in Mason Valley, near Walker Lake, in the territory which eventually became part of the state of Nevada. During his lifetime the Indians began to be forced out of the valleys by a slow but steady flow of armed, often dangerous, Whites. Though there were occasional raids and battles, most of the Indians either tried to adjust to the White man's civilization or moved farther back into the mountains.

As they witnessed their way of life being destroyed, and nothing of value replacing it, the Paiute looked to their religious leaders for help. Tavibo had a vision that an earthquake would swallow up the Whites and leave the Indians to inherit the earth. However, it seemed unbelievable that a quake would take only White people and leave all of the Indians unscathed, so Tavibo sought another vision. It was then revealed to him that the earthquake would destroy all men but that the

Indians alone would be resurrected. With this correction, his prophecy attracted many Paiute and members of other tribes, all of whom were desperate to believe anything which offered the promise of a better life.

Tavibo became a respected and powerful man but when the earthquake did not materialize, many people lost their faith in his powers. Subsequently, he had another vision, again an earthquake which told him that only his followers would be saved. Somehow, he managed to retain a body of faithful followers, although never the number of believers which he enjoyed at first. He died in 1870 with his prophecies unfilled, leaving to his teen-age son his mystic gifts, little realizing what the far-flung results of Wovoka's work would actually be within the next 20 years.

Louis Tawanima (ca. 1879-1969)

Tawanima, from Hopi *tawa* "sun," and *nima* "how measured," was one of the first American Indians to participate in Olympic Games competition. He was born at Shungopovi, Second Mesa, Arizona, about 1879 into the Sand clan. His early life is not recorded; he attended Carlisle where he was coached by Glenn S. "Pop" Warner. He participated along with Jim Thorpe in many track and field contests, particularly the 1908 Olympic Games in London, where he was successful in the 26-mile run, and in the 1912 Olympics at Stockholm, in which he took a silver medal in the 10,000-meter run.

Tawanima also competed in many races in the United States, winning a 12-mile marathon in New York City in January 1910, and the famed "Bunion Derby" from New York to California in 1925. Louis came in first, but was disqualified for infraction of the rules—he ran too fast, thereby injuring the audience show which the promoter had relied upon to pay the costs.

Louis returned home and retired to a life of farming. In 1957 he was enshrined in the Arizona Hall of Fame. In his old age he became blind and on January 18, 1969, while returning home at night following a religious ceremony, he apparently misjudged the path and suffered a fatal fall off of the mesa cliff at Shungopovi. The name Tawanima is also commonly spelled Tewanima.

Tawaquaptewa (ca. 1882-1960)

Also spelled Tewaquoptiwa, "Sun in the Horizon," was one of the best known Hopi leaders. He was born about 1882 at Oraibi, Third

Mesa, Arizona; his father was Cheauka, "clay" or "adobe," of the Bear clan. Until about 1902 when he was selected as village chief by the clan elders, he seems not to have been prominent in public affairs. "I paid more attention to girls than to politics, since I never expected to be chief," he said. But once he succeeded his uncle Lolóloma following Lolóloma's death from smallpox in 1901, he represented his people to the best of his ability.

Unfortunately, these were the most troubled times in recent Hopi history, and Tawaquaptewa was destined to endure an equally troubled period of leadership. For more than three centuries the tribe had been relatively untouched by the world swirling around outside their isolated mesas, save for occasional visits from Whites—or raids by enemy Indians. But with exploring and surveying parties coming into the village more frequently, the pressures which had been suffered elsewhere by Indians inexorably descended upon the Hopi. These pressures, in turn, levied an increasing impact upon the traditional Hopi way of life.

As with most tribes, the Hopi were divided between militant opposition to and passive acceptance of the Whites. Tawaquaptewa initially supported the role of his uncle in welcoming the Whites. On the other hand, Lolóloma's rival Lomahongyoma had steadfastly opposed any White inroads whatsoever; he was succeeded by a younger man, Youkioma, who continued this policy. Both of the young men were bold and impatient, eager to show their new authority—worse, the situation was exacerbated by stubborn and ill-advised interference from missionaries and government agents. Finally, dissension got to the point where the village was split down the middle. In September 1906, a tug-of-war game was held, and the losers—in this instance, those hostile to the Whites—were forced to leave and establish a new settlement, which eventually became Hotevilla. This is one of the few such violent schisms in human history solved without bloodshed.

Although Tawaquaptewa had emerged triumphant from this clash, he was not prepared for the next event. The Indian Agent Leupp, perhaps with the misguided intention of having the village chief become accustomed to American ways, bundled him off in October 1906 to Riverside Indian School in California to learn English and the Christian religion. This was disastrous, coming as it did at a crucial time when the village was in need of all the leadership it could possibly assemble. (One wonders if this suggests an ulterior motive as well.) Tawaquaptewa protested that his people needed him—as they did—but in vain. Indeed, during his absence, Lomahongyoma, the dissenter, tried to return to Oraibi, perhaps to make himself chief. But the people refused to support him, and he eventually left, to establish still a third village at Bakabi in 1907.

Upon his return to Oraibi in 1910, Tawaquaptewa was furious at the effort made to unseat him, and even more bitter at the actions of the Agent who had acted in such a high-handed manner, and whom he felt had supported his opponents. He turned abruptly from his former



Tawaquaptewa (1882-1960)
(Southwest Museum)



Kwewu, "Fox" Kachina Doll Made by Tawaquaptewa
(Frederick J. Dockstader)

friendly attitude toward the Whites to one of bitter, unbending antagonism to everything White.

Much of this bitterness was passed on to his people, and he changed from a somewhat paternal leader to a suspicious, sour, and jealous man who seemed to take out his frustrations on the village residents. Many of them turned away from him, became Christian, and moved to the lower village, Kiaktsumovi (New Oraibi), thereby weakening the old village fabric even more. Some residents who wanted to "stay Hopi" migrated to the satellite colony village of Moenkopi, near Tuba City. Thus, although Oraibi could justly claim to be the oldest continuously inhabited village in the United States, having been founded around 1125-1150 A.D., the annual residency declined from about 600 in 1900 to 350 at the time of the split. By 1950, half a century later, fewer than 100 still maintained residence there.

One of the activities by which Tawaquaptewa became best known to Whites who visited the village was his craftwork. He became a well-known carver of the small wooden Kachina dolls, in which he established a monopoly, thereby protecting his economic base. At first his products were typical of the traditional forms and designs, but in later years he developed an individual style based upon sheer invention.

Tawaquaptewa died on April 30, 1960 at Oraibi, a lonely old man; his wife Naninonsi (Nasingonsi) of the Parrot clan had died in 1955. They had one adopted daughter, Betty. Public claims that he was 106 years old at the time of his death seem not to be substantiated by any existing records.



Tecumseh (1768-1813)
(Field Museum of Natural History)

Tecumseh (1768?-1813)

Tecumtha or Tikamthi, "Goes Through One Place to Another," a reference to the "Shooting Star," by which name he was also known was a famous Shawnee chief considered by many to have been the most effective Indian opponent of the United States. He was born into the Crouching Panther clan in March 1768 at Piqua, on the Mad River near Springfield, Ohio. He was one of eight children born to Puckeshinwa (or Pukeesheno), an important Shawnee war chief, and Methoataske (or Meetheetashe), a part-Creek-Cherokee woman. His brother, said to be his twin, was Tenskwátawa, "The Shawnee Prophet."

The Shawnee at this time were nomadic, living on the frontier of Ohio during the Revolutionary War period. After Lord Dunmore's War in 1774, officials ceded the land north of the Ohio River to the Indians, but settlers nevertheless continued to move into the region. Chief Cornstalk tried to maintain peace, but in 1777 he was murdered by the Whites while meeting with them to discuss the increasing conflicts. In revenge, the Shawnees embarked on a war of retaliation in 1780, in which Tecumseh took part. He was a brave, skilled fighter, but was always known as a leader who would not stand for barbarism or arbitrary, unnecessary killing—a code which made him respected throughout his life.

By his early twenties, Tecumseh had already become a recognized leader of his people. He and his warriors attacked the encroaching settlers throughout the Indian lands, often in alliance with Creek and Cherokee neighbors. A climactic battle took place on August 20, 1794, when troops under General Anthony Wayne defeated the Indians at Greenville, Ohio. The following spring most of the Indian leaders signed the Greenville Treaty, which ceded a large portion of land to the Whites; however, Tecumseh refused to sign and with a large number of followers who also resented White encroachment, he moved to Indiana. There, in the late 1790s, he met a White woman, Rebecca Galloway, who taught him English and read to him from various history books, including the *Bible*. These studies and his own observations led to the final development of a conviction he had long held: all Indian land belonged to Indians as a whole and not to one particular tribe. Historically, tribes had been free to roam at will, limited only by the occupancy and use by other Indians. There were no boundaries, fences, or border guards—these were all the creations of the Whites. As owners of the land in common, all tribes had the right and the obligation to defend their territory against White invasion. As a corollary, no one tribe could dispossess the other tribes by signing away this land. If in unity there could be strength, then perhaps an Indian Nation could be established to deal with the United States as an equal.

This was a very heady doctrine, and one which gained him many enthusiastic followers. In 1805, Tecumseh's twin brother, then named Lauliwásikau, had a vision which fit beautifully into this program. He took the name Tenskwátawa (The Open Door), and preached a return to the traditional Indian ways and the rejection of all White things. He soon attracted a large following and allied himself with Tecumseh. In May 1808, the two brothers established a Shawnee village on the west bank of the Tippecanoe River where it joins the Wabash. Tecumseh then set out on the first of several pilgrimages to persuade other tribes that his plan held their only hope for survival. He eventually visited all of the tribes in the Midwestern region; and although he was rejected by some, he nonetheless succeeded in rallying many groups to his cause. In this effort, Tenskwátawa's reputation and religious influence as a powerful preacher was important, and since Tecumseh was a stirring orator in his own right, the two made an extremely effective pair. The initial successes of this drive for converts enabled Tecumseh to establish an alliance with the British, who were an important source of arms for Indians in the area.

Tension was increasing between the Americans and the British, who looked upon Tecumseh's Indian Confederacy as perhaps the nucleus of a buffer state between United States expansion and the territorial integrity of Canada. The Americans also recognized the potential threat to their own plans, and became concerned over the brothers' activities. At first they thought the prime mover was Tenskwátawa, whom they called The Shawnee Prophet, but soon came to realize that Tecumseh was the greater threat. In 1809, William Henry Harrison, Governor of the Northwest Territory, induced some of the weaker chiefs to accept \$7000 and an annuity of \$1750 in exchange for 3,000,000 acres of



Tomahawk Presented to Tecumseh
by Col. Henry Proctor
(*Museum of the American Indian*)

Indian land. Tecumseh was enraged at this maneuver. The next year he gathered a huge force of warriors from many tribes at Tippecanoe, and accompanied by his brother, went to meet with Harrison at Vincennes, the United States territorial headquarters. There he insisted that land sales were invalid unless Indians as a whole agreed to them. The Whites rejected this notion, and the conference eventually ended in mutual hostility. Harrison later wrote: "The implicit obedience and respect which the followers of Tecumseh pay him is really astonishing and . . . bespeaks him as one of those uncommon geniuses, which spring up occasionally to produce revolutions."

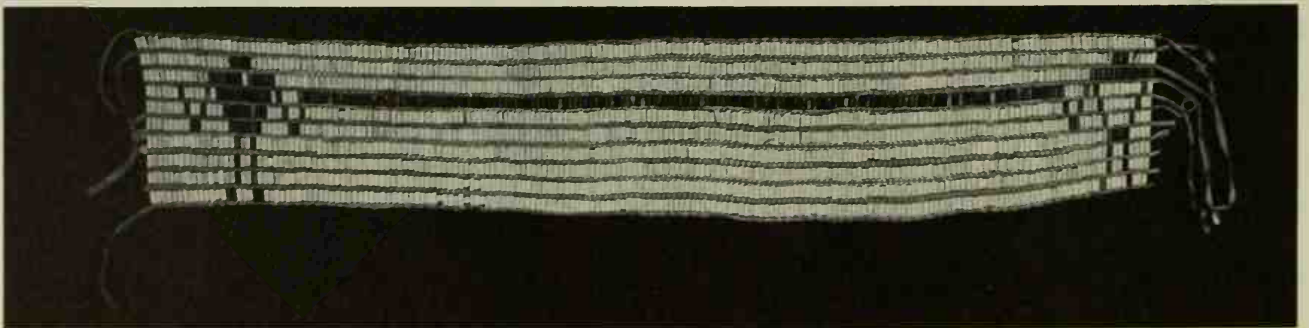
Tecumseh recognized that the time had finally come to activate the Indian Confederacy he had been trying to establish. Harrison knew he must strike a major blow before the alliance could be formalized. On November 6, 1811, while Tecumseh was away, Harrison maneuvered Tenskwáta into a battle outside the village of Tippecanoe. Both sides fought to a standstill, but by the next day most of the Indians had vanished; Harrison's troops moved into the village and destroyed it. While this was hardly the major victory he sought, Harrison had managed to throw the Indian union fatally off balance.

As Tecumseh tried to rally his forces in the wake of the battle, the War of 1812 broke out. Both the British and the Americans tried to persuade the Indians to join them, which further disintegrated the Confederation, as each tribe chose sides. Tecumseh and many others joined the British and played a key role in many subsequent battles. Eventually, however, the British began to retreat, and Tecumseh grew worried as he saw many of the British, especially commanders like General Crocker, lose heart. Finally, on October 5, 1813, the Indians took a firm stand at the Battle of the Thames against what turned out to be vastly superior American forces. Tecumseh and many other Indians were killed, and his dream of an Indian Nation united against the Whites died with him. He was 44 years old at his death.

Teedyuscung (ca. 1705-1763)

Friendship Wampum Belt Exchanged
by Teedyuscung with Gov. William
Denny, 1756
(*Museum of the American Indian*)

Derived from *kekeuskung* or *kikeuskund*, "The Healer," (some say "Earth Trembler") was an important Delaware chief of the Turtle clan born around 1705 in the area of present-day Trenton, New Jersey. His father was a well-known Delaware man known to the colonists as



"Old Captain Harris." Around 1730 Teedyuscung and part of his tribe moved to the upper Delaware River in eastern Pennsylvania. His early years were spent in making and selling brooms and baskets, which built him a reputation for integrity and gave him the nickname, "Honest John." In 1737 he was one of the most outspoken Indians protesting the infamous "Walking Purchase" by which the Indians lost much of their Pennsylvania lands.

Under the influence of Moravian missionaries at Gnadenhütten, he became a Christian in 1750, being baptized as Gideon, "War Trumpet;" his wife was named Elizabeth. He was loyal for a period, but his links to his people were too strong to be easily broken; in 1763 he turned away from the mission when the Delaware called for leadership in their battle with the Iroquois and the westward moving White settlers. He became war chief in 1754.

For many years, the Delaware, who had ceded their lands relatively peacefully, had been looked down upon by both Indian and White. The Iroquois had sold their [Delaware] land, and ignored their protests, calling them "women." The tribe had moved away meekly in the past but were now ready to take a stand. Teedyuscung rallied the Delaware, Mahican, and Shawnee peoples, all of whom were pressed between the English and the French, to attack the settlers in the Wyoming Valley. He proved to be a strong and effective leader and by 1756 had forced the English to begin negotiations for peace and fair treatment. Announcing that "The Delawares are no longer the slaves of the Six Nations," Teedyuscung pressed the British to agree that his people would never again be deprived of their land. Hoping to win this accord with the British, he helped to persuade the tribes living farther to the west to desert the French cause and to side with the British.

This strength and control of the several Indian tribes gained him the title, "King of the Delawares," by which he was known throughout the Pennsylvania region. Eventually his efforts, as well as the termination of French rule in the west—in part due to the efforts of the missionary, Christian Post—made possible the British victory at Fort Duquesne in 1758. As a reward for his service, a town was built for him and his followers in the Wyoming Valley.

Teedyuscung was a heavy drinker like many of the Indian and White leaders of the time. According to Conrad Weiser, a colonial interpreter and mediator, "Though he is a drunkard and a very irregular man, yet he is a man that can think well, and I believe him to be sincere. . . ." He was a strong and able negotiator, and in his several dealings with Governor Denny of Pennsylvania, frequently convinced the latter of the justice of his claims. He was able to persuade many of the colonial authorities that stolen Indian lands should be returned or that fair compensation should be made. But towards the end of his life, the old chief accepted £400 to withdraw the charges of fraud which he had maintained throughout his life in connection with the Walking Purchase of Delaware lands. This abrupt reversal of a lifelong claim has never been explained.

On April 16, 1763, he was burned to death in his house at Wajomick when it was set afire, presumably by some of his enemies among the Iroquois. He had one son, Tachgokanhelle, who survived him.

Kateri Tekakwitha (1656-1680)

Tegaquitha, "The Lily of the Mohawks," as she was popularly known, was the first recorded Indian Roman Catholic nun in North America. She was born in 1656 at Gandawague Castle, near Fonda, New York, to a Mohawk father and a Christianized Algonquin mother of the Turtle clan. During her childhood, her parents and a younger brother died from smallpox, and she was left a badly scarred and pockmarked orphan. Never a pretty child, she was adopted by her uncle, a Mohawk chief, but left largely to herself. She was always a "loner" who was apparently quite religiously inclined, and at about the age of ten became strongly influenced by Jesuit missionaries. Eventually on Easter Sunday, in 1635, she was baptized despite the strong opposition of her uncle and took the name Kateri (Catherine).

After this event, she was shunned by most of her tribe, especially when she refused to work in the fields on Sundays. In 1677 she escaped from her village and traveled the 200 miles by canoe to join a colony of Christian Indians at Sault St. Louis, not far from Montreal. Here, her life was one of deep asceticism and piety. She sought to establish a convent on Heron Island on the St. Lawrence River, but her plans were rejected by Church authorities; as a result she abandoned the project and became a nun.

It was a time of perfervid piety at Sault St. Louis, and in her zeal to obtain complete penance, Kateri persuaded a friend to whip her, in the custom of the day—a practice which she followed every Sunday for a year. Although the savage whippings became too much for her body to withstand, she resolutely continued the practice. Refusing any aid, she persevered in this mortification until she died at the age of 24 on April 17, 1680 at the Ville Marie of St. Francis Xavier. She was buried near La Prairie, Quebec. Her devotions and self-denial were so remarkable that many miraculous visions and cures were claimed in her name, and in 1884 she was proposed as a candidate for canonization, and in 1932 her name was formally presented to the Vatican for consideration.

Ten Bears (1792-1873)

Also known as Ten Elks, Paria Semen (also Parra-wa-semen, Pariaseamen, Parooway Semehno, Parrywasaymen, or Parywahsaymen) was an eloquent, poetic speaker and adroit negotiator who effectively represented his Comanche followers. Although he was apparently never active as a great warrior, he was still held in high esteem by the tribe, who chose him to be their delegate at many peace conferences with the Whites. His early years were seemingly uneventful; he was born about 1792 on the Southwestern Plains and by middle age had come to be a leading speaker for the Comanche.

He visited Washington, D.C., in 1863, but failed to win any signif-

icant concessions from the authorities. He signed the 1865 treaty at the Little Arkansas River and two years later was present as a speaker at the Council at Medicine Lodge, Kansas, which resulted in a treaty whereby the Comanche agreed to go on a recently established reservation in the southwestern section of the Indian Territory.

Though he was always a peacemaker, Ten Bears was equally determined as an Indian patriot who resented the White man's intrusion. During a long and eloquent address at the Medicine Lodge conference, he stated, "You said you wanted to put us upon a reservation. . . . I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and where everything drew a free breath. . . . I want to die there, and not within walls."

But the Whites were not there to negotiate; they were there to dictate. Previous treaties had "not made allowance for the rapid growth of the White race," and the Comanche, Kiowa, and other tribes of the Central Plains were forced to sign a treaty whereby they gave up most of their lands in exchange for a reservation. The days of free hunting were over and the Indians were expected to become peaceful farmers.

Ten Bears set off on another futile journey to Washington, D.C., with other leaders from the Southern Plains, always hoping that this time it would be different, that the White man would honor his promises, but it was not to be. He returned home to the hated reservation, where he died at Fort Sill a few weeks later, in 1873.



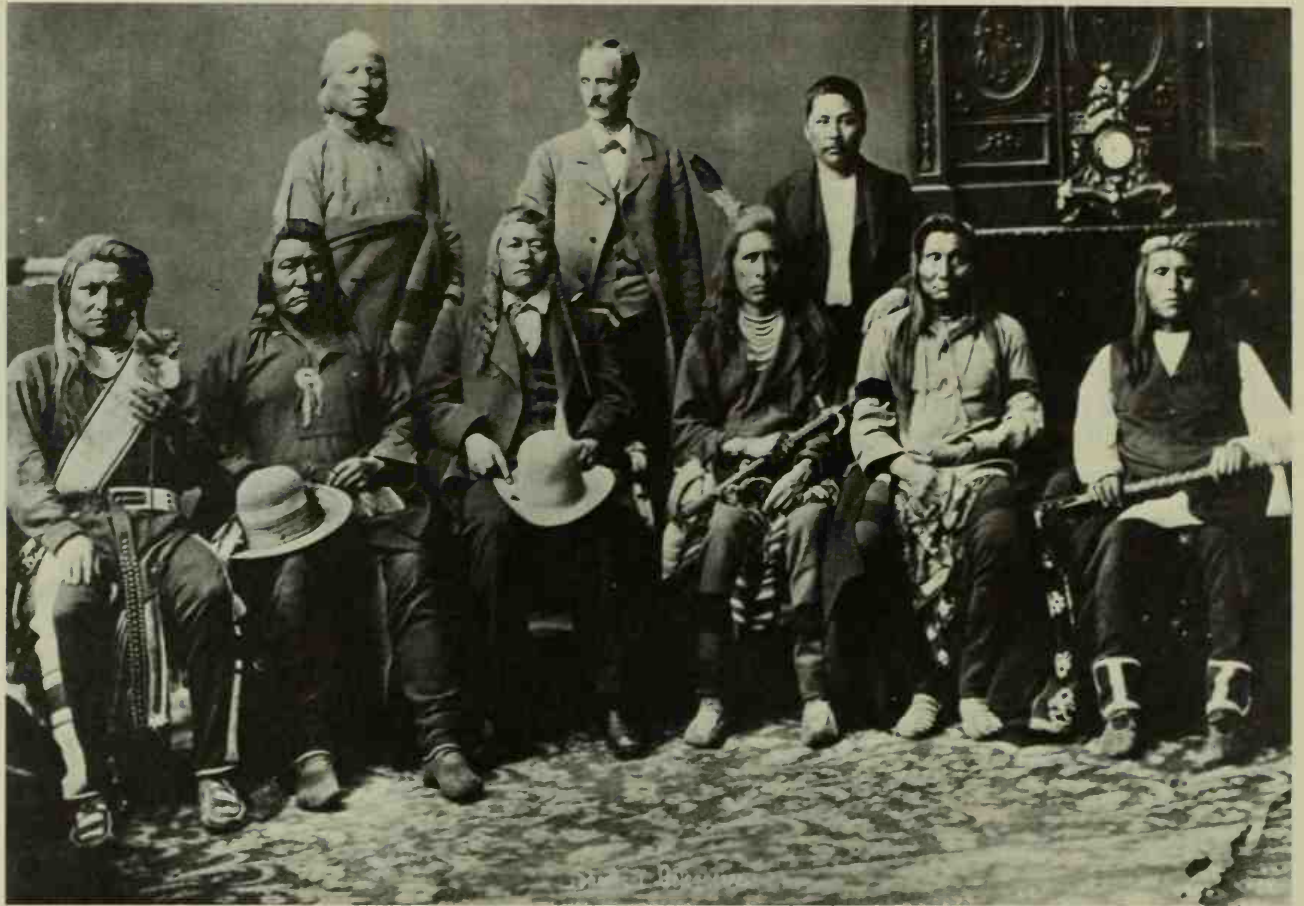
Ten Bears (1792-1873)
(*Museum of the American Indian*)

Tendoy (ca. 1834-1907)

Also known as Tendoi, "The Climber," he was a celebrated Lemhi Bannock chief who was primarily noted for his friendliness toward Whites. He was born in the Boise River area in Idaho, about 1834, the son of Kontakayak (also Tamkahanka), a Bannock war chief, and a Tukyudeka woman related to Washakie. As a boy he was known as Untendoip, "He Likes Broth," a reference to his healthy appetite. After his father died in combat with the Blackfoot, Tendoy became the war chief of a band of Bannock, Shoshoni, and Tukurika people inhabiting the Lemhi Valley area in Idaho.

Tendoy and a few of his close associates kept themselves relatively well-off economically by maintaining astute trading relations with the Whites in western Montana; they were mostly active in keeping the miners supplied with their various needs. Most of the other Bannock people lived in poverty, however, until the United States established an Indian Agency at Fort Hall, Idaho, in 1868.

As more and more settlers moved into the valley, Tendoy kept to his policy of friendship, observing a peaceful stance even during the Bannock War and the Nez Percé troubles in 1878. He was even urged to kill a few Whites in order to impress Washington with his potential for trouble; it was thought that his people could thereby gain greater



Shoshoni Delegation at Washington,
D.C. (Tendoy and Tyhee)
(Idaho State Historical Society)

consideration and appropriations from Congress. His reply was vigorous: "I have not the blood of a single White man in my camp, nor do I intend such."

As far as is known, the people never opposed his leadership and policy of accommodation—perhaps because they were permitted to live in peace and prosperity alongside relatively few White settlers. In that region, at the time, there was land enough for all. He worked closely during his life with Tyhee, another important Bannock leader.

In February 1875, President Grant issued an Executive Order which allowed the Bannock to remain in the Lemhi Valley, one of the few times such permission was achieved by Native inhabitants. A few years later, he went to Washington to represent the Bannock people, and on May 14, 1880, he expressed the appreciation of his people for their being allowed to stay in their homeland; but on February 23, 1892, the inevitable pressure again caused removal. This time a treaty was signed whereby the Bannock moved to Fort Hall, Idaho, where they remain today.

When the Treaty of 1892 was signed, Tendoy was awarded a lifetime pension of \$15 per month by the government. He settled down to farming in the area, and died at Fort Hall on May 9, 1907, at the age of 73. He had one son, Topamby. Some years later a monument to his memory was erected by local residents.

Tenskwátawa (ca. 1768–ca. 1837)

Originally named Lauliwásikau, “Loud Voice,” from *lalawéthika*, “Rattle,” this famous Shawnee visionary and preacher was commonly called “The Shawnee Prophet” by White neighbors. He was born in March 1768, at Piqua, on the Mad River near Springfield, Ohio, and is said to have been the twin brother of Tecumseh. His father was Puckeshinwa, a Shawnee war chief and his mother was Methoataske, a part-Creek–Cherokee woman.

Until about 1805, Lauliwásikau led a relatively ordinary life; some accounts indicate that he was a drunkard. But in that year he had a vision which shocked him out of his old dissolute ways: he had been taken to the spirit world, where he saw his past ills and had a view of the future. He was called upon to use his remarkable talents as an orator and a teacher to bring a message of hope to the Shawnee people: the Indian must return to the ways of his forefathers, must reject all White customs and products (especially liquor), and must honor the ancient system of common ownership of property among all tribes. This was a time of trouble for the Indians, who saw their traditional way of life being ruthlessly destroyed by the White settlers; like all tribes, the reversion to the past was an inevitable reaction. Many Shawnee people became devout followers of his preaching and soon word of his inspirational guidance spread to other tribes. When he predicted the eclipse of the sun in 1806, his fame as a prophet was assured.

At this time he took on the name Tenskwátawa, “The Open Door,” from *tenskwátawaskwate* “a door,” and *thénui*, “to be open.” He also began to work more closely with his brother; whether by design or by coincidence, the ideas and messages of the two complemented and reinforced each other. Both taught that the White ways should be shunned and that the way to preserve the Indian heritage was for all tribes to unite as common owners of the land against the westward movement of the frontier settlements. As Indian unrest spread, the Whites—especially William Henry Harrison and other influential officials of the Northwest Territory—became alarmed. At first they

Prayer Stick Belonging to Tenskwátawa; Shawnee
(Cranbrook Institute of Science)





Tenskwatawa (1768–1837)
(Thomas Gilcrease Institute of American History and Art)

thought the prime leader of the movement was The Shawnee Prophet, but soon it became apparent that Tecumseh was the man to really fear. Governor Harrison met with Tecumseh several times, but without success.

In 1811, while Tecumseh was away persuading other tribes to join in a great Indian Confederation, both sides back in Indiana made ready for battle. Tenskwátawa, as his brother's deputy, was in command; though he was not a skilled nor particularly brave war leader, the Battle of Tippecanoe took place on November 7, 1811. Tenskwátawa kept back from the field of battle, making medicine, and predicting the imminent defeat of Harrison's forces. But the Indians were not yet prepared for the battle, their leadership was weak, and after a day of fighting they retreated into the forest. The soldiers advanced, destroyed the Indian village at Tippecanoe, and Tenskwátawa's prestige as a prophet and effective leader collapsed. He eventually moved to Canada, where he lived on a British government pension until 1826. Then he returned to Ohio, but soon moved west with the rest of the Shawnee people. The exact date of his death is uncertain; he apparently died in November 1837, at Argentine, Wyandotte County, Kansas.

Jim Thorpe (1888–1953)

James Francis Thorpe, Wathohuck, or "Bright Path," and his twin brother Charles were born near Prague, Oklahoma on May 28, 1888. Their father was Hiram Thorpe, a half-Sauk-Fox Indian and half-Irish farmer, and their mother was Charlotte Viéw, the part-French granddaughter of the Sauk chief Black Hawk. The two boys were raised on a farm and lived and played in the outdoors, until Charles died at the age of nine. Young Jim was educated at the Sauk-Fox Reservation School and at Haskell Institute, before going on in 1904 to Carlisle Indian School. At that time the athletic coach was the great Glenn S. "Pop" Warner, who subsequently went on to coach at Pittsburgh, Stanford, and Temple Universities.

Warner recognized the inherent ability of the young man, and developed his talents to the point where Thorpe and his teammates defeated the best collegiate teams of the day, including Harvard, Army, and Pennsylvania. Thorpe was far more than just a fine football player. He was an all-round athlete and spent two summers playing semi-professional baseball. Under Warner's tutelage, he prepared for the 1912 Olympic track and field contests. At the Stockholm games he stunned the Western world by winning both the pentathlon and the decathlon, a feat never accomplished before or since. King Gustav of Sweden presented him with a trophy and called him "the greatest athlete in the world."

But in 1913, the Amateur Athletic Union virtuously pointed to his semiprofessional baseball activity and revoked his amateur standing.

"I was simply an Indian schoolboy, not wise to the ways of the world," Thorpe wrote the AAU. "On the same teams I played with were several college men . . . all considered as amateurs." The simon-pure AAU made no allowance for naïveté however, and ordered him to return all Olympic medals and trophies—the greatest feats of the century were thus expunged from the Olympic record books.

Thorpe joined the New York Giants; unfortunately, he never learned to hit a curve ball and ended his baseball career in the minor leagues in 1919. The next year, at the age of 32, he helped organize the American Professional Football Association, and played for the Canton (Ohio) Bulldogs. He was still a spectacular attraction for the fans, and his team went undefeated in 1922 and 1923. "If he were playing today," remarked one contemporary sportswriter, Thorpe would be as rich as Joe Namath." But those were easier times, and Thorpe was a happy-go-lucky, hard-living "good sport," rather similar in personality to his near-contemporary, Babe Ruth. When he left professional football in 1929, he was far from wealthy.

The Thorpe name lived on, but the man himself fell into obscurity and hard times. He made occasional celebrity appearances and had a few stunt roles in the movies, but his athletic career had begun a slow decline. In 1937 he returned to Oklahoma and took part in Sauk-Fox tribal matters, opposing the new constitution that many Indians felt gave too much power to the federal government.

In the early 1940s he was a popular lecturer and in 1945 he joined the Merchant Marine. After the War, he was in California where the biographical motion picture, *Jim Thorpe—All-American*, was produced in 1950–1951. He died at the age of 64 in Lomita, California on March 28, 1953, and was buried near Carlisle Institute. Thorpe married three times—to Iva Miller, then Frieda Kirkpatrick, and lastly to Patricia Gladys Askew; in all, he had eight children. Physically, he was a large man, 6'1" tall, weighing 188 pounds.

In 1954, the towns of Mauch Chunk and East Mauch Chunk, in Pennsylvania, united and were renamed Jim Thorpe. In 1955, in his honor, the National Football League established the Jim Thorpe Memorial Trophy as a most valuable player award. Ironically, 20 years after his death, the AAU relented and replaced his records in the Olympic books.

An Associated Press poll of sportswriters in 1950 ranked Jim Thorpe as the "greatest American athlete of the first half of this century" . . . a fitting tribute to this magnificent Sauk sports champion.



James Francis Thorpe (1888–1953)
(Pro Football Hall of Fame)

Jerome Richard Tiger (1941–1967)

Köcha, as he signed a few of his early works, was a remarkably talented artist whose flowering career was ended abruptly by his death at the age of 26. He was born July 8, 1941 at Tahlequah, Oklahoma, the son of Reverend John M. Tiger, a Seminole, and Lucinda Lewis, a Creek.



Jerome Tiger (1941-1967)
(Bjorne Holm Photo)

He attended public school in Eufaula and Muskogee, and had a year's training at the Cleveland (Ohio) Engineering Institute.

Jerome Tiger, as he was usually known, served in the U.S. Naval Reserve from 1958 to 1960, but seems not to have worked seriously at painting until about 1962, when he submitted a few examples of his work to the Philbrook Indian Art Annual. His work was in a style which came to be recognizably original and effective with him. While in the so-called "traditional Indian style," his paintings were unique in their delicacy, strong color values, precise, miniaturized detail, and contained an unusual sense of depth perception. His scenes of Indian life and traditional mythology proved to be extraordinarily popular, and in the few short years he was active, he became one of the most sought-after Indian artists in the country.

In 1960 he married Margaret (Peggy) Lois Richmond, and had three children. Always something of a happy-go-lucky young man, he was playing with a small revolver on the night of August 13, 1967, when it suddenly went off, cutting short one of the most promising lives in the field of Indian art.



"The Intruders," Watercolor Painting by Jerome Tiger; Creek
(Museum of the American Indian)

Clarence Leonard Tinker (1887-1942)

Clarence Tinker, a one-eighth Osage, became a major general in the U.S. Air Force, the highest ranking officer of Indian ancestry in the nation's military history. He was born near Elgin, Kansas on November 21, 1887; his father was George Ed Tinker, a part-Osage Indian, and his mother was Rose Jacobs Tinker. As a youth he attended

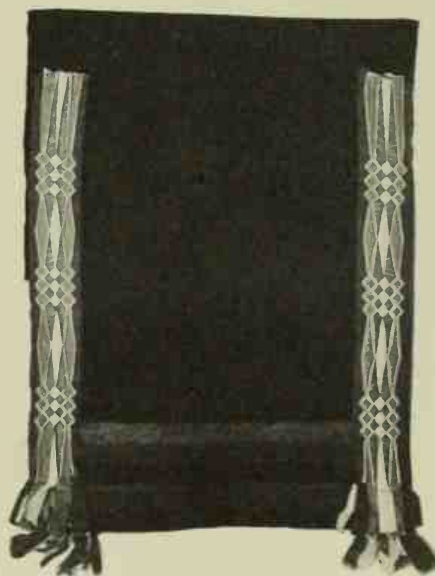


Clarence Leonard Tinker (1887-1942)
(*Western History Collections, University of Oklahoma Library*)

Wentworth Military Academy in Lexington, Missouri, and in 1908 was commissioned a second lieutenant in the Philippine constabulary, where he served for five years. In 1913 he was commissioned in the regular U.S. Army forces.

After service in World War I, Tinker became interested in the then rapidly developing arm of military aviation. He soon earned his wings and by 1927 was serving on the Air Corps staff. During the next 12 years he commanded various bases in the United States, notably Mather Field and March Field, both in California. He advanced in rank as he became increasingly experienced. While on duty in London, he effected the rescue of a flier downed by an air crash, for which he received the Soldier's Medal.

In December, 1941, Major General Tinker was commander of the entire U.S. Air Forces in Hawaii. Exactly seven months after the Pearl Harbor attack, Tinker was shot down on June 7, 1942, while leading his bomber squadron during the Battle of Midway. His body was never recovered. He married while on duty in the Philippines and had one daughter and two sons; his son Clarence Jr., was lost in a flight over the Mediterranean Sea, and like his father, his body was never recovered. The Tinker Air Force Base near Oklahoma City, Oklahoma, was named in his honor in October 1942.



Trade-Cloth Breechclout Decorated with Ribbonwork; Osage
(*Museum of the American Indian*)

Tomah (ca. 1752-1817)

Tomah, Tomau, or Thomas Carron was a Menomini chief who was a friend of the Americans, yet later fought on the British side during the War of 1812. He was born about 1752 near the present-day city of Green Bay, Wisconsin, and early in life gained recognition as a tribal leader of importance, due mainly to his eloquence and intelligent handling of Indian affairs. When the hereditary claimant to tribal leadership, Chakauchō Kama, was regarded as incompetent to assume the role, Tomah was chosen as acting chief. His wisdom in this position placed him in the forefront of Menomini activities.

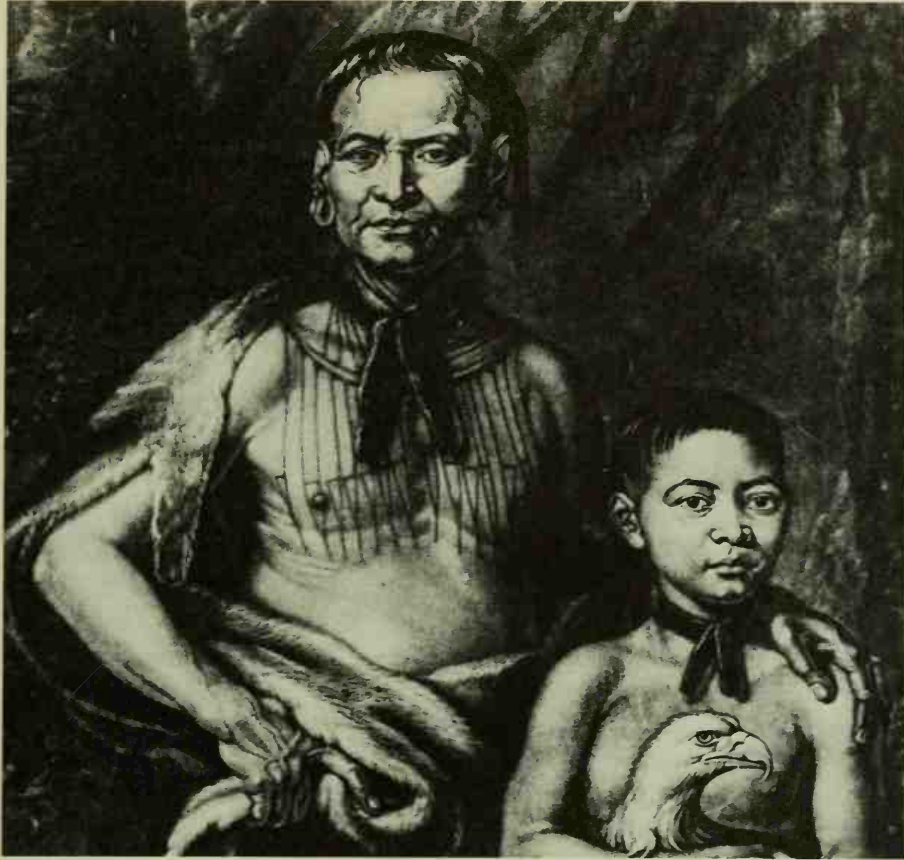
In 1805, Tomah served as a guide for Lieutenant Zebulon Pike, who judged him to be a great hunter and a true friend of the White man. When Tecumseh came to the Menomini to urge them to join his united Indian front against White encroachment, Tomah counseled against any such involvement. Fearful that his small tribe would be overwhelmed by the Americans—and also conscious that they would not count for much in any subsequent all-Indian government, in the event of success—he responded to Tecumseh's stories of Indian victories in the East by saying, "It is my boast that these hands are unstained with human blood."

Yet he was certainly aware of the injustices his people had suffered, and when it appeared that the British had a chance to win the War of 1812, driving the Americans out of Indian lands around the western Great Lakes, he decided to join forces with them. With about 100 of his warriors, including his protégé, the young future chief Oshkosh, he helped in the capture of Forts Mackinaw and Sandusky. But, in the end, Tomah lost his hope for the future with the British defeat.

He died on July 8, 1818 according to the inscription on his tombstone; however, several persons who attended his funeral placed the date as in the summer of 1817. With his passing, the Menomini resistance to White advance crumbled as they mourned their fallen leader—the only man they thought capable of holding them together in the face of that flood.

Tomochichi (ca. 1650-1739)

He was also called Tomo Chachi Mico, from Creek *Tomo-chee-chee*, "The One Who Causes to Fly Up," perhaps a reference to his "causing a stir" wherever he went. He was a Creek chief born about 1650 at Apalachukla on the Chattahoochee River in Alabama. Around the turn of the century he moved to Yamacraw, in the Savannah area, and eventually became known as The King of Yamacraw. He met the English colonists led by James Oglethorpe in Yamacraw when they landed in 1733. He was friendly to the colonists, and not only signed a treaty with them, but negotiated another in their behalf with a neighboring tribe of Lower Creek people.



Tomochichi (1650-1739) with his
Nephew Toonahowi
(*Smithsonian Institution, National An-
thropological Archives*)

In 1734 Tomochichi, his wife Scenanki, and several other Creek Indians sailed to England with Oglethorpe. While there they were treated as visiting royalty, presented at the court of King George II and Queen Caroline, and introduced to the Archbishop of Canterbury and other notables. The famous portrait of Tomochichi and his nephew Toonahowi was painted by Cornelis Verelst during this visit.

Tomochichi and his group were the objects of wonder and attention in London at this time. He took advantage of this interest to plead the Native American cause eloquently, asking for fair trade agreements, favored-nation status, standardized prices, free repair of firearms, and the prohibition of rum. Although these requests were not immediately granted, the Chief made a deep impression on British officials and the general public, many of whom became very sympathetic to the Indian position.

Another result of his visit and of his friendly invitation to visit the New World was that English traders began to come to Indian lands for commercial purposes. Thus began an era of prosperity for both the Creek people and the White traders which lasted throughout most of the 18th century, and which without doubt so closely allied the Creek Nation with the English that it had a lasting effect upon relationships between the two during the whole period of the American Revolution.

Tomochichi lived to an old age, remaining loyal to the colonists. At his death at Yamacraw on October 15, 1739, he was given an impressive public funeral at Savannah, and was buried in the city square.

Toolhulhulsote (ca. 1810-1877)

Also called Toohoolhoolzote, meaning "Sound," this Nez Percé chief was one of the leaders who refused to sign the Treaty of 1863 which ceded much of the Nez Percé land to the Whites. Little is known of his birth and childhood; he lived at Pikunan, an area along the Snake River south of the mouth of the Salmon River. As a youth he was a skilled warrior and a hunter, and was so strong that he could carry a deer on each shoulder. In his later years he was a fiery, tough-minded adversary of the incoming White authorities, haughty in manner, and determined to seek the best possible solution for his people. After 1863 Toolhulhulsote and a number of other Nez Percé leaders, including the legendary Joseph, refused to move to the new reservation area and stayed on their ancient tribal lands.

But trouble came in 1877 when the United States government began to press the enforcement of the treaty terms among the holdouts. In the arguments which ensued, Toolhulhulsote was the speaker for the nontreaty Indians, and while at first he spoke calmly, he became infuriated at the open attitude of contempt which General O. O. Howard displayed toward him. Feeling that he was simply fighting for the same liberty of person and property which the Americans had long supported, he argued, "I have heard about a trade. We never made a trade. Part of the Indians gave up their lands; I never did. I belong to the land out of which I came. The Earth is my mother, and I never gave up the earth." But Howard insisted upon compliance, saying, "The Indians did make such an agreement, and as Washington told you last year, the minority Indians must be bound by that agreement."

Toolhulhulsote exploded: "You are always talking about Washington. I would like to know who Washington is? Is he a chief or a common man, or a house, or a place? Leave Mr. Washington, if he is a man, alone. He has no sense. He does not know anything about our country. He never was here. You are chief, Howard, and I am elected by my people to speak for them and do the best I can for them. Let us settle the matter between you and me." He was a Dreamer—a follower of the visionary Smohalla—and believed that the Indians would soon rule their lands again with no interference from the Whites. To General Howard the chief seemed arrogant, rude, and perhaps dangerous, so he arrested him. Jailed, Toolhulhulsote indeed advocated war, but the other leaders, although outraged, elected to go along with the government plans. The old chief was released but he was more intense in his hatred of the Whites than ever.

Coming to the conference as equals, expecting an opportunity to prove to General Howard the injustice of his demands, the Indians departed in humiliation, realizing that they had indeed lost all of their traditional homelands, and could expect no fair treatment from the Whites. This sense of misunderstanding and intransigence had much to do with the development of hatred and implacable hostility which soon emerged. Trouble broke out between some young Nez Percé men and the Whites; the Army moved in, the Indians resisted, and the Nez Percé War was on.

In the battle at Clearwater River on July 11, the old war chief proved that he was still a skilled warrior. Howard's troops attacked the Indians from an embankment across the river from their camp. Toolhulhulsote quickly led 24 sharpshooters across the water and up the embankment to where they would be on a level with the soldiers. The accuracy of their fire kept the Whites at bay until the rest of the Nez Percé could join the fray. By afternoon of the second day of the battle, the main force of the Indians had left the scene, protected by the expert shooting of a small number of warriors—who also escaped in their turn.

This became the pattern of the war. Amply supplied, and with good rifles, the skill of the warriors was easily equal to that of their pursuers. As the Nez Percé retreated toward Canada and freedom, they held off their foe by strategic skill and superior marksmanship. Toolhulhulsote was killed around September 30, 1877, during the final battle of the war, at the Bear Paw in Montana. He did not live to see the surrender of his people, their exile to Oklahoma, or their eventual return to the reservation—but not to their ancestral homeland.

Monroe Tsatoke (1904-1937)

From *tša-tokee*, "Hunting Horse," this Kiowa artist was one of a group of five young men who was sent to the University of Oklahoma in 1926 to develop his artistic talents. He was born September 29, 1904, of mixed-blood parents, near Saddle Mountain, Oklahoma, attended local schools, and finished his education at Bacone College. Like his father, Tsa-To-Ke, who had been a scout for General Custer, young Monroe settled down to the life of a farmer. He liked to draw, however, and spent a great deal of his time improving his art.

The first contact he had with formal art instruction was in the early 1920s, when Mrs. Susie Peters organized a Fine Arts Club at Anadarko for Indian boys and girls who showed artistic promise. Mrs. W. B. Lane also assisted in this informal training, and when it was observed that several of the young men seemed to possess unusual ability, Mrs. Peters was able to induce Dr. Oscar J. Jacobson, then head of the Art Department at the University of Oklahoma, to enroll five of the Kiowa boys in an unofficial art program. They were not regular students, but were allowed to sketch and paint in an art atmosphere under the guidance of a remarkable teacher.

Out of this environment emerged an unusual art expression, and Monroe Tsatoke has usually been regarded as the major force of the group. He responded to the opportunity with great enthusiasm and hard work, developing rapidly and dramatically into an important painter. Jacobson had encouraged the five to paint what they knew—their heritage, their legends, and their experiences. Tsatoke worked feverishly at his art and his paintings seemed to throb with energy and dynamism. He also loved to sing—he was chief singer at many Kiowa dances—and some of his paintings are based on tribal songs. While still a young man, he contracted tuberculosis, but refused to allow this to interfere with his career.



Watercolor Painting of Three Kiowas,
by Monroe Tsatoke
(Museum of Northern Arizona; Marc
Gaede Photo)

Tsatoke and the other Kiowas enjoyed the support and patronage of many collectors, most particularly Lewis Ware, Lew Wentz, and Leslie Van Ness Denman. Out of this backing developed a school of art which became the dominant art force in the Plains Indian world for three decades. Monroe, in particular, had always had a strong degree of spirituality, which had been demonstrated in many of his paintings. He joined the Native American Church and participated in the hallucinogenic properties of the peyote sacraments, which deepened his religious feelings.

He created a series of paintings based upon these mystical experiences, but was never quite satisfied with the fidelity, feeling that he was unable to even come close to capturing the splendor of his visions. He never finished all of the series he had planned, succumbing to tuberculosis on February 3, 1937 at the age of 32. He was survived by his wife, Martha Koomsataddle, a Kiowa, and four children. He was buried on Saddle Mountain in Oklahoma.



Tuekakas, or Old Joseph (1790-1871)
(Washington State Historical Society)

Tuekakas (ca. 1790-1871)

Also spelled Ta-wait-akas and known as Old Joseph, he was a Cayuse chief of the Wallowa Valley people and the father of the famous Nez Percé Chief Joseph. He is sometimes called Wallamootkin, but this is actually a reference to his band, known as the "Cropped Forehead" people, from the way they wore their hair. Tuekakas was born sometime between 1785 and 1790 near Wawawai on the Snake River, the son of a Nez Percé woman and a Cayuse chief of the Wallamootkin band. The tribe was basically peaceful during the early 19th century, living quietly in Idaho, eastern Oregon, and Washington. In 1836 they welcomed the missionaries Henry Spalding and his wife to their land. Three years later, Spalding performed the marriage ceremony for Tuekakas, whom he christened Joseph, and baptized their third son Ephraim, who in time became the younger Joseph.

In 1847 the neighboring Cayuse killed another missionary, Marcus Whitman and his wife, forcing the Spaldings to temporarily leave the region. Because of the government's punitive expedition against the Cayuse, many of the latter joined with the Nez Percé, who retired to their native Wallowa Valley in Oregon. By the middle of the century the Cayuse had indeed become almost completely merged with the Nez Percé and were almost regarded as one tribe.

In 1855, federal representatives, including Isaac Stevens, met with the Northwest Indians in Walla Walla, Washington to draw up boundaries for a reservation to accommodate the Indians. The Yakima, Umatilla, Walla Walla, Cayuse, and the Nez Percé were all present and three huge reservation tracts were delineated. Tuekakas returned to the Wallowa country and erected poles to indicate his tribe's boundaries, but White settlers began to intrude, particularly after gold was discovered there. In 1863 a new commission headed by Superintendent Calvin Hale arrived from Washington to draw up new, more constricted boundaries, reflecting the unwillingness of the United States govern-



Quill-Decorated Buckskin War Shirt;
Nez Percé
(*Museum of the American Indian*)

ment to support Indian claims against the White squatters. Out of this meeting, the Lapwai Treaty was signed by most of the chiefs whose lands were already within the new reservations, but those who were dispossessed, including Tuekakas, refused to sign and went home to their people, furious and disillusioned.

The elder Joseph never again reconciled himself to White rule and rejected his adopted Christianity in favor of the new Dream religion which had been founded by Smohalla. The nontreaty Nez Percé, as they were called, did not move during Tuekakas' lifetime, and before his death he told his son, "Always remember that your father never sold his country. You must stop your ears whenever you are asked to sign a treaty selling your home. This country holds your father's body. Never sell the bones of your father and your mother."

Tuekakas married twice. His Walla Walla wife died early; his Cayuse wife Khapkhaponimi (Bark Scrapings), baptized Asenoth by Spalding, bore him five children: Celia, also known as Sarah; another daughter Elawmonmi; Young Joseph; and two boys, Smuguiskugin (Brown), also called Shugin, and Ollokot (Frog). Old Joseph was blind at his death in August 1871 and was buried at the fork of the Lostine and Wallowa Rivers; later his body was reburied at the foot of Lake Wallowa.

Two Guns White Calf

(ca. 1872-1934)

John Two Guns, also known as John Whitecalf Two Guns, a well-known Pikuni Blackfoot chief, was probably the Indian whose face was most familiar to White Americans in the early 20th century. His picture as the archetypal Indian appeared in thousands of newspapers, magazines, and other publications throughout the world. His brooding,



U.S. Indian Head Nickel Issued in
1913
(*American Numismatic Society*)



Two Guns White Calf (1872–1934)
(Smithsonian Institution, National Anthropological Archives)

handsome visage, which suggested the life of the romantic Noble Savage to non-Indians, became a symbol of the Vanishing American to many viewers.

He was born near Fort Benton, Montana about 1872, the son of White Calf, the last chief of the Pikuni Blackfoot, and lived a quiet boyhood on the northern Plains. He was not part of the old buffalo days—these days had long vanished—but he did participate in many of the post-buffalo-day activities of the region.

He is one of three Indians who was part of the composite “American Indian” used by James Earl Fraser in his preparation of the design for the Indian head nickel (the so-called “buffalo nickel”), although Fraser often asserted that there was no single Indian whose actual profile adorned that coin. As Fraser emphasized, many physical types went into the shaping of the head as it finally emerged on the finished coin. Other Indians who sat for Fraser at the time were John Big Tree, a Seneca and Iron Tail, a Sioux—each contributing some physical feature to the final result.

If John Two Guns was not the complete model for the nickel, he certainly posed for tens of thousands of tourists who snapped his picture at the Glacier Park Hotel in Montana, where for many summers he was a major attraction. He also traveled a great deal for the publicity department of the Great Northern Railroad, and it was this agency that originated the name Two Guns White Calf by which he was most familiarly known.

John Two Guns died of pneumonia on March 12, 1934 at Blackfoot Indian Hospital, at the age of 63. He was buried in the Catholic Cemetery in Browning, Montana.

Two Leggings (ca. 1844–1923)

Two Leggings, a River Crow warrior, was a minor war chief during the time when the U. S. Army was campaigning against the Plains Indians. He was born in 1844 along the Bighorn River in Montana, the son of Four (or No Wife), and Strikes at Different Camps. A member of the Not Mixed clan, his baby name was Big Crane. As a young man he participated in several horse-stealing raids against the neighboring Dakota; at the time, the Crow were not involved in combat against the Whites. In fact, many of the Crow young men, such as Curly and White Man Runs Him, became well-known scouts for the Army.

The origin of his name is accounted for by an episode in which he came into a trader’s store wearing a badly torn pair of buckskin leggings; around these leggings he had wrapped some red trade cloth, which he stuffed with grass for warmth against the winter cold. The appearance was humorous to the other Indians, and he was given the nickname, “Two Leggings,” which he was called for the rest of his life. At one time he was named “His Eyes are Dreamy,” during an intense search for a vision.



Two Leggings (1844-1923)
(Smithsonian Institution, National Anthropological Archives)

From 1919 to 1923 the old man told the story of his life to a Montana businessman, William Wildschut, who had been collecting Crow lore for many years. These notes became the basic manuscript for the book *Two Leggings; the Making of a Crow Warrior* (1967), edited by Peter Nabokov.

The significance of the life of Two Leggings lies in the fact that the observations are made by a man, who, by Crow standards, may never have quite made it to the top. Most records of Indian careers which have been preserved concern only those remarkably successful leaders. Lost to us are the stories of the lives of the far greater number of people who led equally "Indian" lives, but because they were not at the top of the hierarchy, passed unnoticed into history. But with this book on Two Leggings we are left with a story of the ambitions, problems, and difficulties of an unsuccessful vision seeker.

Such average talents ignore the ability of an individual to record the ambitions, hopes, accomplishments, and life cycle which can make our understanding of old-time Indian life more balanced, and perhaps more human. It is this quality which makes the career of Two Leggings worthy of note—and rare in contemporary annals.

Two Leggings married Ties Up Her Bundle; they had no children, but adopted a girl, Red Clay Woman, and a boy, Sings to the Sweat Lodge, also known as Amos Two Leggings. Two Leggings died at his home south of Hardin, Montana on April 23, 1923.



Two Moon (1847-1917)
(Smithsonian Institution, National Anthropological Archives)

Two Moon (1847-1917)

Ishi'eyo Nissi (also Ishaynishus), meaning "Two Moons," (i.e., months), was the name of two prominent Cheyenne chiefs who flourished in the 19th century. Their identities are often confused in historical records and it is sometimes difficult to distinguish which individual is meant by the writer. The name appears with equal frequency as Two Moon.

The elder Two Moon, the uncle of the younger man, was an important warrior chief who led his warriors in many battles against the Whites, as well as against traditional tribal enemies. In late 1866 he commanded the Cheyenne forces in the attack on Fort Phil Kearney in Wyoming. The Cheyenne had joined with the Sioux in an effort to drive the White soldiers out of their country, and thereby close off the trails to the West. When Captain William Fetterman foolishly led a force of 80 troopers in pursuit of one of the Indian bands, his men were surrounded and annihilated. This defeat shocked the nation, resulting in the dispatching of larger forces leading to the Treaty of Fort Laramie, in 1868. Although this agreement was considered to be fair to both sides leading many to hope that there would be peace on the Plains, it was not to be. As more and more settlers kept coming into the area, the Indians felt increasingly hemmed in and their freedom threatened.

The younger, and better known, Two Moon began to take an increasingly significant role in the skirmishes between Whites and Indians



Painting on Buckskin Showing the Battle of the Little Bighorn; Custer is Standing at the Left; Cheyenne (Museum of the American Indian)

in the region. In 1876 the U.S. Army began a full-scale effort to defeat the Cheyenne and the Sioux, in order to permanently remove the barrier to westward travel. In March of that year Two Moon was one of the leaders of the camp on Powder River which was attacked by soldiers under Colonel Joseph J. Reynolds. Although the Indians did not suffer great losses in lives, most of their possessions and ponies were captured. Two Moon was able to retrieve the horses later that night.

The Cheyenne warriors were an important part of the Indian forces at the Little Bighorn when Custer attacked, and Two Moon took a major role in leading his people in the defeat of the Seventh Cavalry forces. Later, he described the famous battle to the writer Hamlin Garland, who published the account in *McClure's* magazine in 1898.

After the battle, as United States reinforcements came into the area seeking revenge, the various Indian bands dispersed in various directions. Sitting Bull led a group to southern Canada, while Two Moon eventually brought his people down the Tongue River to Fort Keogh, where he was induced to surrender to General Nelson Miles. Subsequently, several of the Cheyenne warriors, including Two Moon, were recruited to service as U.S. Army scouts. In late 1878, when Little Wolf brought his Cheyenne people on their long trek north from Indian Territory, it was Two Moon and other Cheyenne scouts who first made contact with them. No blood was shed, and the tired band of homesick wanderers was brought peacefully into the fort.

Two Moon remained on the White man's path for the rest of his life, and was chief of the Northern Cheyenne on the reservation, acting in their best interests. He went to Washington on several occasions, and in 1914 he met with President Woodrow Wilson. He died at home, around 1917 at the age of 70.

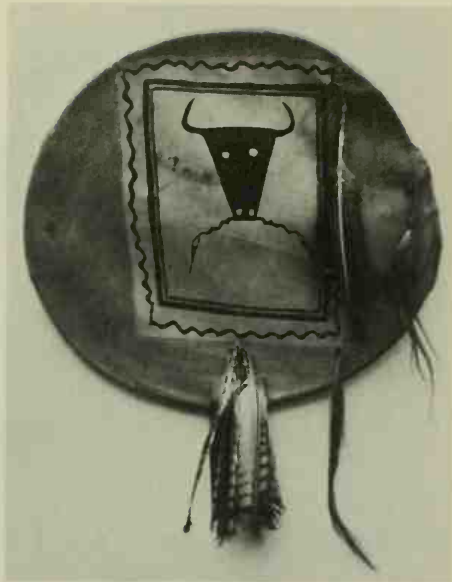
Two Strike (1832-1915)

Two Strike, also Two Strikes, or Nomkahpa (also Nom-pa-ap'a), "Knocks Two Off," was named from an occasion when he dispatched two enemy Ute warriors from their horses by blows from his war club. He was a war leader of the Brûlé Sioux who played a major role in many of the events during the latter part of the 19th century. He was born near the Republican River in southern Nebraska in 1832. In the 1860s, Two Strike participated in several raids, including a major attack on the Union Pacific Railroad in 1868. During the 1870s he became a supporter of Spotted Tail, who advocated a middle course in dealing with the Whites.

After Crow Dog murdered Spotted Tail in 1881, Two Strike became the leader of a small band of Brûlé who followed his leadership in his devotion to tradition and efforts to insulate them from involvement with the Whites. A strong adherent to the Ghost Dance religion, he pulled his scattered people together and, after some hesitation, followed the advice of Crow Dog and led them to the camp of Short Bull, one of the most fervent Ghost Dance disciples.



Two Strike (1832-1915)
(Smithsonian Institution, National Anthropological Archives)



Painted Muslin Dance Shield; Sioux
(Museum of the American Indian)

Early in December 1890, General John Brooke sent envoys to the Ghost Dancers, and Two Strike was one of those who agreed to come in to discuss peace terms. He had decided that he wanted to bring his people to the Pine Ridge Agency, but he was afraid of both the fanatic Indians and of the vengeful soldiers. Assured that the latter would not harm him if he remained peaceful, he returned to his tribe and led them away from the Dancers; Crow Dog shortly thereafter followed the same course.

But trouble began anew when the Brûlé heard of the savage massacre of Big Foot and his people at Wounded Knee Creek. Two Strike's warriors and many other Sioux left Pine Ridge and went on a rampage of anger and grief. They rejoined the Ghost Dance people and talked of all-out war, but to no avail; the Army outnumbered and outgunned them. General Nelson Miles pledged that no harm would come to any Indian who came into the Agency; he had fulfilled his promises in the past, and so the Indians believed him.

Two Strike surrendered on January 15, 1891, and shortly after went to Washington, D.C., as part of a delegation seeking improved conditions for his people. He seems to have dropped out of public activity after that date, and continued to live quietly on the reservation until his death about 1915. He was buried on Pine Ridge Reservation.

Tyhee (ca. 1825-1871)

Taihee, Tag-hee, or Taighe, from *taghee*, "Chief," was a Bannock leader who fought the Whites during his early life, but later became an advocate of peace. Little is known of his childhood in the early 19th century, when the Bannock homeland was in the eastern Idaho and western Washington territory. His world was comparatively undisturbed by White emigrants, and he seems to have lived the carefree life of most young Indians of the period.

As time went on, however, more and more settlers, traders, trappers, and missionaries came from the East. The tribe began to find itself slowly hemmed in, as it lost its hunting grounds, the game slowly disappeared, and even Indian survival itself was challenged. The people resisted, and several battles took place in the area, but in 1863, the Bannock were defeated and forced to sign the Treaty of Fort Bridger in 1869.

Most of the tribe moved onto the reservation, including Tyhee. Although his fellow tribesmen all remembered the days of their warrior fathers, who felt it was a disgrace to work on the land, Tyhee settled down and became a successful farmer. In 1873, after squatters had invaded Indian land, another treaty was signed which guaranteed reservation borders against White encroachment. This agreement was not enforced, however, and when Tyhee became tribal chief in 1874, he called on the United States to live up to its bargain.

But the situation grew worse as the buffalo declined and the government failed to provide the tribe with food from any other sources. In

1877 there were several confrontations between the desperate Bannock people and the Army troops. Tyhee counseled peace, but as tensions increased, he found his authority diminished. Many of the Indians looked to Buffalo Horn and others who urged war as a way to lead them out of the crisis.

A period of irresolution was broken in the spring of 1878 when several thousand Bannock people left the reservation for the Camas prairie, in search of food and freedom. The alarmist Eastern newspapers headlined the event as the Bannock War, but it was far less sensational. Troops under General O. O. Howard were dispatched in pursuit, and in August most of the Indians were rounded up and returned to their reservation. Unfortunately, the so-called Bannock War ended in senseless tragedy when troopers killed all of the women and children in a small Bannock encampment at Clark's Ford on September 5, 1878.

Tyhee resumed his primary role in tribal affairs, and to some extent, tribal conditions improved. In 1887 he was involved in negotiations for the sale of a railroad right-of-way through Bannock lands. Some Shoshoni chiefs resisted the sale, since they also inhabited the reservation lands concerned, but were eventually forced to accept the treaty.

In 1888, perhaps as a reward for his compliance, Tyhee was invited to Washington, D.C., where he was given the usual medals, reception, and meetings with government officials. Although some critics charge that he was a coward and a traitor to his people, Tyhee insisted that he was a realist and simply recognized the hopeless position of the Indian, and was working for his tribe's welfare against insuperable odds. He died in the winter of 1870-1871, still bearing the mixed regard of his people.

Uncas (ca. 1606-ca. 1682)

Un'kas, from *Wonkas*, "The Fox," also known as Poquiam, was an important and controversial Mohegan leader among the Indians of New England during the period of its early colonial development. The exact date of his birth is not known; it is generally accepted as around 1606. He was the son of Owenoco, a Pequot sachem, and in his late teens, he married the daughter of the principal Pequot chief, Sassacus. Uncas soon rebelled against his father-in-law but was defeated and banished from the territory. Displaying the resourceful qualities for which he later became famous, he returned and placed himself at the head of a group of dissidents who called themselves "Mohegans," and lived in what is now northern Connecticut and southern Massachusetts. Uncas often fought with the neighboring tribes, but was friendly toward the English, whom he saw as powerful allies and as a source of trade goods and political support.

Uncas and Miantonomo, the Narragansett chief, were bitter rivals. In 1643 a force of 1000 Narragansetts were defeated by Uncas and about 500 of his warriors, who captured Miantonomo and brought him to the English authorities at Hartford. The latter turned him over

to Uncas for execution and pledged their help in future conflicts. In 1656 this promise was fulfilled when the colonists, led by Captain Leffingwell, came to the aid of the Mohegans in another battle with the Narragansett chief Pessacus, who almost succeeded in avenging the death of their great chief.

All historical accounts indicate that Uncas never strayed too far from the warpath, fighting with equal vigor against the Mohawk, Narragansett, Pequot, Pocumtuc, and other tribes of the region. During King Philip's War of 1675–1676, Uncas remained on the side of the colonists—whether by coercion, bribery, or conviction is not clear—and was a major force in saving them from almost certain defeat. Although the now-aging warrior did not himself take part in any of the battles so far as is known, his son Oneco and several hundred Mohegans fought in support of the colonists at Brookfield and Hadley, Massachusetts.

Perhaps, were it not for James Fenimore Cooper's *The Last of the Mohicans*, Uncas would not have become as well known in colonial history. In view of his role in establishing the Mohegan group, he could more properly be termed The First Mohegan. Certainly in his last years, he seems to have deteriorated considerably, and lost many of the more admirable qualities which had earlier balanced off his quarrelsome nature. Indeed, when he died in 1682 or 1683, Uncas was remembered by the Whites more for being "old and wicked . . . a drunkard" than for his having been one of their oldest Indian allies.



Victorio (1825–1880)
(Arizona Historical Society)

Victorio (ca. 1825–1880)

Victorio was a famed Mimbrenño Apache war leader, held in high regard by the Apache, along with Cochise and Mangas Coloradas, whom he succeeded as head of the Ojo Caliente band. He was probably born about 1825 in Chihuahua, Mexico, and fought under Mangas Coloradas as a youth, where he quickly distinguished himself as a brave warrior and skilled strategist. He was known as Bidu-ya, or Beduiat.

In 1863 the Apache took advantage of the Civil War, which required the bulk of the Army to move East. They raided throughout the border area with relative impunity, not subject to serious control because sufficient forces were not available to carry out the effort. It should not be thought that the soldiers did not try to control the Indian raids; there simply were too few soldiers for the requirements of the vast country and an elusive foe. There were numerous attacks and counter-attacks, and the Army troops were victorious in many; but the raids went on.

After the death of Mangas Coloradas in 1863, Victorio became chief, and battled both Mexicans and Americans with equal force. During the next several years, he harassed frontier settlers in both the United States and Mexico until General George Crook was assigned to the area in 1871. Even the presence of this doughty warrior did not wholly quell the raiding, and it was not until 1877, after years of warfare alternating with peace, that Victorio agreed to the government proposal to settle the band on a 600-square-mile reservation area in

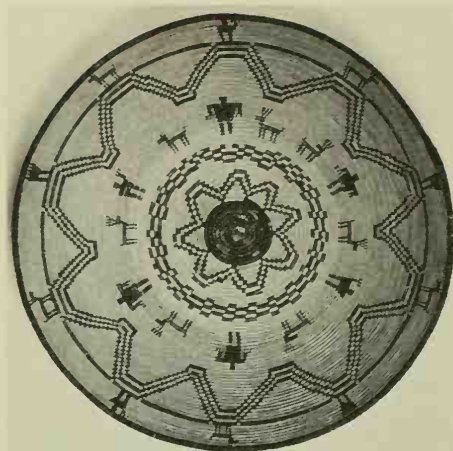
southwestern New Mexico, at Ojo Caliente. Since this was their home territory, Victorio and his people were contented to go there.

But in May 1877, the bureaucracy decided that the band should be moved to the San Carlos Reservation in Arizona. The Ojo Caliente lands were to be placed in public domain for settlement by Whites. Enraged at what they felt was duplicity, 300 Apache people left the reservation in September 1877, and promptly began renewed raiding in the area. They were pursued and captured, then they escaped, and the warfare went on, until finally they were again brought to a point of surrendering, upon condition that they could go back to Ojo Caliente. The Army agreed but distrust caused few Indians to believe the promise. In April 1878, when it was finally decided to take the group to the Mescalero Reservation instead, they broke away once more.

Following a short period, Victorio agreed to settle down, tired of the unceasing warfare and the effect constant movement had upon his people, and it seemed that peace was finally at hand. But no sooner had they come onto the reservation than Victorio was indicted in July 1879 for horse stealing. The fear of the consequences caused him to escape once more and resume hostilities. In that same month, they attacked the U.S. Calvary and ran off 46 horses. Back in Mexico, they raided the surrounding settlers almost at will; one posse that pursued the Apache into their mountain retreat never returned. In early 1880, Victorio and his warriors were in the mountains some 40 miles from the Mescalero reservation, and in constant touch with the Indians on that reservation, who came and went with relative freedom. Exasperated, Colonel Edward Hatch took a large force and surrounded the reservation, and proceeded to collect all of the weapons his soldiers could find. But it was too late; more than 200 Indians had left the reservation to join with Victorio's forces, bringing his fighting total to about 250.

Finally, increasing the pressure began to pay off for the Army, which now had almost 2500 men actively pursuing the elusive Indians. They forced Victorio's band into Mexico, where they retreated into the Tres Castillos Mountains in Chihuahua, and on October 14, 1880, a large force of Mexican soldiers under Colonel Joaquín Terrazas attacked the group in force. In the battle which followed, Victorio and about 80 warriors were killed, and the rest of the band was captured.

There are conflicting accounts of the actual battle but the end result is the same. Victorio's abilities as a military general, his tactics, endurance, and perseverance in the face of such tremendous odds, gained him the respect of even his most hostile adversaries. He had managed to survive and even flourish despite the great odds against him.



Basketry Bowl; Apache
(Museum of the American Indian)

Walkara (ca. 1808-1855)

Wal-ka-ra, or Wakara ("Yellow," referring to his fondness for yellow-dyed buckskin and yellow face paint) was also known to the Whites as Walker. This major Ute chief was influential during the Mormon settlement of Utah. He was born in 1808 at Spanish Forks, Utah, one of five sons of a Timpanogos Ute chief, and like most Ute In-

dians at this time, he was essentially hostile to outsiders. In his youth, Walkara was an expert horseman, and in time became the leader of a band of young men in horse-stealing raids which were greatly feared by American and Mexican horse ranchers. He formed alliances with Pegleg Smith and Jim Beckwourth, both renegades, who supplied him with weapons, whiskey, and supplies for horses.

In 1840, Walkara and his warriors reached the height of their career when they stole over 3000 horses from the Mexicans. The Mexicans angrily pursued him but were defeated at Cajón Pass in California after several bloody skirmishes. This encouraged the Ute men, and by the time the Mormons arrived in 1848, Walkara was a formidable power in the region. Brigham Young was firmly committed to peace, however, and eventually established friendly relations with Walkara, based in no small measure on the gifts (seen as tribute) and promises of profitable trade which would come to the Indians. This friendship developed to a point where Walkara was even willing to be baptized in 1850.

However, as towns began to spring up along his favorite springs, and as the Mormons came to expect the Indians to obey their laws, Walkara and the Ute people became restive. In 1850, while Walkara was ill, the Shoshoni attacked his people and made off with many horses. Walkara asked his White friends to cure him and join him on an expedition of revenge. The Mormons did what they could medically but refused to go to war in support of him. In anger, he threatened to attack, but was dissuaded by some of the older men. He finally attacked the Shoshoni on his own but the Mormon refusal to support him in warfare was the start of increasing tension between Indians and Whites. When the Mormons also refused to supply liquor or to trade in weapons, Walkara no longer saw any value in continuing a friendly relationship. The breaking point came when he asked a Mormon woman to marry him; the indignant refusal of the girl and the reaction by the Mormons against what they made plain was regarded as an insult, turned him to the war trail in 1853. The hit-and-run raids which followed soon terrorized the countryside; homes and settlements were burned and settlers were killed, but Brigham Young succeeded in restraining his people. They moved off of their scattered farmsteads into forts and makeshift stockades.

Walkara seems to have realized that he could not continue his war successfully under such circumstances, and with winter approaching, agreed to settle for peace. The relieved Whites welcomed him with a gift of 20 acres of land, thinking this would mollify their erstwhile enemy.

Instead, Walkara felt this gesture to be a small return to someone who had once lived free on his ancestral lands, and indignantly spurned the offer. When he was rejected for the second time in his courtship of another Mormon woman, he saw that the White assurances of equality were as false as the claims of peaceful side-by-side occupancy of land, and he turned away from them for the last time. On January 29, 1855, he died at Meadow Creek, not having reached his fiftieth birthday. At his request, and in keeping with Ute custom, his two Indian

wives were killed and buried with him, as were two captive Indian children. It was the last recorded sacrificial burial, and perhaps a symbolic, tragic close to an era.

Walk In The Water

(ca. 1775–ca. 1825)

Myeerah was a Huron chief who was one of the principal Indian leaders in the wars against the Whites in the Old Northwest Territory. He was an ally of Tecumseh in the early 19th century, and provided considerable strength to the proposed Confederacy, from the Indian people in the Northeast. Like many other chiefs in the area, he was a strong advocate of an independent Indian state which would be free to trade with the English in Canada and the newly emerged Americans in the East. Although the English supported this concept of a separate state, which they realized would provide a buffer between themselves and the United States, the latter opposed it vigorously, perhaps with the feeling that it would set a bad precedent at a time when individual “state’s rights” feelings ran high in the country.

Walk in the Water signed treaties in Detroit in 1807 and 1808, joining his people with the Chippewa, Potawatomi, and Ottawa in an effort to keep peace with the Americans. Relations became more strained, however, as additional settlers moved into Indian Territory and as the British persuaded many tribes that the United States was ultimately going to take all of their lands, and completely destroy their way of life. Accordingly, when the War of 1812 broke out, many Indians, including Walk in the Water, allied themselves with the British.

In January 1813 he and Roundhead were in command of the Indian forces that combined with Colonel Henry Proctor’s British soldiers to defeat the Americans at the Raisin River south of Detroit, and was also involved in winning the battle at Fort Malden. But these victories came to nothing following the victory of United States Captain Oliver H. Perry on Lake Erie, which ushered in a change in the direction of the war. Americans under William Henry Harrison drove the British and Indian forces back into Canada, and the final blow—from the Indian point of view—was the Battle of the Thames, in October 1812, where the great Tecumseh lost his life.

Walk in the Water survived the battle, and crossed Lake St. Clair to Detroit, where he sued for peace with the victorious Americans. Accounts of the time describe him as a handsome, noble figure, “the sight of whom few will forget,” striding through the settlement to the military headquarters. After the war he settled on a reservation near Brownstone, Michigan, where he lived for the remainder of his days, avoiding public activities. The exact date of his death is not known, although it was presumably about 1825.



Deerskin Pouch Decorated with
Moosehair, Huron
(Museum of the American Indian)

Waneta (ca. 1795-1848)

Also known as Wanotan, Wahnaataa, Wahnahtah, "The Charger," from Nakota *wanata*, "He Who Rushes On," was an important Yanktonai Sioux chief who figured prominently in the early history of South Dakota. He was born about 1795 on the banks of the Elm River in the northern part of that state. He was the son of Red Thunder (Shappa) and came into prominence early in his life when he enlisted in the British army during the War of 1812. He and his father are recorded as having performed with outstanding courage at Sandusky and Fort Meigs. They both apparently fought with reckless bravery, and Waneta himself was badly injured at Sandusky. He was later commissioned a captain and invited to visit London.

Waneta continued in his loyalty to the English for another eight years, at one time attempting to wipe out Fort Snelling; this enterprise did not succeed, however, and the outcome led to a change in his feelings toward the American forces. From that time on, he allied his people with the Americans and became one of the major American adherents in the Dakota region. He signed the treaty of Fort Pierre in 1825, and more importantly, was a signer of the Treaty of Prairie du Chien which established the boundaries of the Sioux Territory on August 17, 1825.

His name appears in many connections during the following two decades as the major leader of the Sioux forces in Dakota country. He died in 1848 at the age of 53, at the mouth of Beaver Creek, near Standing Rock Reservation in North Dakota.

Wannalancet (1625?-1700?)

Wa-na-lan'set was an important Mahican chief, who succeeded his father, Passaconaway, as one of the most powerful Indian leaders in northern New England and one of the most unfortunate in his dealings with the Whites. Throughout his life he followed the advice of his father never to contend with the power of the English colonists, who were flowing into the area in ever increasing numbers.

Beyond the fact of his having been imprisoned for debt in 1659, little is known of his life prior to the outbreak of King Philip's War in 1675. The colonists, alarmed at the Indian unity against them, proceeded to attack many of the local bands, most of which were, in fact, friendly. About 100 Whites marched up to Wannalancet's village on the Merrimack River, the Indians fled at the approach of this obviously hostile group, and the latter burned down the empty village.

Wannalancet did not retaliate for this act of war, perhaps because he was aware of the defeats suffered by other tribes, due to the superior firepower of the English. In 1676 he took about 400 of his people to Dover, to seek refuge from the War, but they were tricked by the English into a position whereby they became prisoners. About 200 of

the most able-bodied were put aboard a ship and taken to be sold as slaves; Wannalancet bitterly protested at the deceit but met only deaf ears.

Increasing pressures were put on him; in response, and to prove his friendly intentions, he agreed to sign a treaty at Dover which reaffirmed the right of the colonists to be the final authority in the governing of the tribe. As the War came to an end, and relative peace was once again established, he returned to his homeland with the remnants of his band. After several skirmishes with White squatters who had moved into the area in his absence, Wannalancet decided to accept an invitation from some friendly English in the North to move there. He settled in Canada, and it is presumed that he remained there until his death around the end of the century.

Wapasha (c. 1718–1876)

Wapasha, Wabasha, or Wapusha, “Red Leaf,” from *wape* “leaf,” and *sha*, “red,” was the name of a succession of chiefs of the Mdewakanton Sioux active during the last half of the 18th century and through most of the 19th century. The first known Wapasha was born around 1718 in what is now Minnesota. During his lifetime, the Chippewa were the great enemies of his tribe, and he spent much of his time either negotiating peace or leading his people into battle against them. He also tried to reestablish trade relations with the English after their withdrawal from Mdewakanton territory after one of their traders was murdered there. Wabasha captured the killer and set off to deliver him to the authorities at Quebec. The murderer escaped en route, but Wapasha did not turn back; instead, he continued on, and offered himself in reparation for the crime.

The English refused the gesture, but thereafter counted on him as one of their great friends. He was an ally during the American Revolution, although he did not participate in any significant battles. His success at winning back the English with their valuable trade gave the Mdewakanton a good measure of wealth and the period of relative peace which was established allowed him to move his people to a new and better located home at Winona, on the Mississippi River. He died near Hokah, in Houston county, Minnesota, on January 5, 1806.

His son, Wapasha the Second, usually known as “The Leaf” was born around 1799, probably at Winona, and grew up in an atmosphere of relative friendliness with the Americans. He met the explorer Zebulon M. Pike during Pike’s 1805 expedition searching for the source of the Mississippi River. He helped the Whites negotiate with other tribes in the area. In the War of 1812, he was nominally on the British side, but was actually more sympathetic to the American cause—so much so, that his son-in-law, Rolette was charged with acting in collusion with Wapasha in behalf of the Americans, and was tried by an English court-martial.



Wapasha (1718–1876)
(State Historical Society of Wisconsin)

At the council held at Prairie du Chien in August 1825, Wapasha played an important role, supporting the Americans in their dealings with the Midwestern tribes. His benevolent personality impressed the Whites, who generally accorded him the reputation as being one of the most honorable, intelligent, and diplomatic leaders in the region. Whether this point of view was due to his cooperative attitude, or because of his consistent support of American interests is difficult to say; indeed, it was probably a combination of these factors. He died of smallpox in 1836, aged about 63 years, and was succeeded by his son (some authorities claim his nephew).

The third Wapasha, more commonly known as Joseph Wapasha, continued the friendly relationship with the Whites which had been established by his predecessors. Details as to his birth are not known, but it was probably around 1825 in the vicinity of Winona or Wabasha, Minnesota. He was principal chief in 1862, and became increasingly active in Indian-White relations as the temper of the times slowly began to change. It was the period of ever-expanding White settlement, with all of the accompanying troubles which marked that expansion throughout the country. No longer could even the most friendly Indian tribes rely upon that friendly attitude to protect their lives and their permanent occupancy of homelands. Wapasha took part in some battles between the Sioux and the Whites but in the attack by Little Crow on New Ulm, Minnesota, he played a reluctant role. He was, in fact, opposed to the outbreak but was forced into the affair by pressures from his people.

The public reaction against all Indians in Minnesota following the New Ulm attacks impartially included Wapasha's people along with all of the others, and he was helpless to prevent the removal of his band to a reservation on the Upper Missouri River; subsequently, the Sioux were moved again to Santee Agency, Nebraska, where he died April 23, 1876. He was succeeded by his son, Napoleon Wapasha, who became chief of the Santee Sioux on the Niobrara Reservation, and became the first of the Wapasha line to become a United States citizen.

Nancy Ward (ca. 1738-ca. 1824)

From the English rendition of Nanye-hi, "One Who Goes About," named from the mythological Spirit People, she was a major Cherokee figure of the Southern frontier who became an almost legendary person, due largely to her queenly manner and resolute personality. She was born into the Wolf clan about 1738 at Chota, near Fort Loudon, Tennessee; her father was Fivekiller, a Cherokee-Delaware man, and her mother was Tame Deer (Tame Doe) the sister of Attakullakulla, known popularly as Catherine. In her youth, Nanye-hi had the nickname Tsistunagiska, "Wild Rose," from the delicate texture of her skin which was likened to rose petals.

She married Kingfisher, a Cherokee of the Deer clan, and showed her mettle early. In a skirmish against the Creek forces at the Battle

of Taliwa in 1755, she aided her husband as he was firing from behind a bulwark, chewing on the bullets to make them more deadly; he was killed and she seized his musket, continuing the fire. Her participation was credited by the Cherokee with helping to turn the tide of battle in their favor, and she was given the title of Ghighau (or Agigau), "Beloved Woman." This title traditionally gave her a lifetime voice in all tribal councils, as well as the power to pardon condemned captives.

Yet she was not a bloodthirsty person; she went behind her people's backs to warn the settlers in the Holston and Watauga Valleys that they were going to be attacked by the pro-British Cherokee. When the Whites mounted a devastating counterattack, her home was among those spared. She followed the same pattern in 1780, although this time she met the White attackers and urged them to talk peace with the Cherokee chiefs. They refused to halt their advance, however, and went on to defeat the Indians. The "queenly and commanding" Nancy Ward took an active role in the peace talks of the 1780s, continually exhorting the two groups to friendship and peaceful coexistence.

Although there were many on both sides who thought her ideas were foolish and even dangerous, there were few, if any—of either race—who did not respect her. As more and more settlers came into eastern Tennessee, she apparently became disenchanted with her views on friendship with Whites. She advised the Cherokee Council of 1817 not to cede any more tribal lands to them, but they rejected her counsel, and within a few years she and many other Cherokee people were forced to move away from their homes.

She married Briant (Bryant) Ward, a White trader, and moved to Womankiller Ford, on the Ocoee River, where she conducted a well-known inn for many years. The inn prospered and she became a wealthy person before her death in the Spring of 1824. She had three children: Catherine, Fivekiller, and Elizabeth. For many years after her death she was the center of many legends known for her friendship, beauty, power, and wisdom. Even today she is remembered with deep affection by the Cherokee people.

War Eagle (ca. 1785–1851)

Also known as Little Eagle, or Huya-na, this Sioux chief was one of the last of his tribe to live in the area around Sioux City, Iowa. He was born into the Santee tribe in what is today Wisconsin (perhaps Minnesota); little is known of his parents. Even as a youth he was a friend of the Whites, and is not known to have taken to the warpath, in spite of his militant name. A tall, strong young man, he often served as a guide for steamboats on the Upper Mississippi River.

During the War of 1812, when Colonel Robert Dickson succeeded in persuading many of the Santee Sioux to join the British side, War Eagle remained loyal to the Americans, serving as an Army courier and interpreter. He eventually convinced many of his fellow tribesmen that their best interests lay with the United States. After the War, there was a



War Eagle (1785-1851)
(*State Historical Society of Wisconsin*)

struggle for leadership among the Santee and War Eagle left his home to go to St Louis.

In St. Louis he met Manuel Lisa, an important trader who had employed Sacajawea and many other Indian people; through Lisa, War Eagle became a scout and messenger for the American Fur Company. He took great pride in his ability to traverse long distances in a relatively short time, and continued to go on such missions even after he settled among the Yankton Sioux in Iowa. His leadership and his skills as a diplomat and orator soon earned him election as chief of this tribe in spite of his origin in a different, although related group.

In 1837, he went to Washington, D.C., to participate in a conference which resulted in the Sioux having to cede to the United States all of their lands east of the Mississippi. The unwillingness of the White man to consider Indian needs and the fact that they were being forced to leave their ancestral homelands was a tremendous emotional shock to War Eagle, and he returned home totally disillusioned, despite his earlier loyalty to the United States. He stayed near Sioux City for the remainder of his life, living in the home of his son-in-law, Théophile Bruguier, a local trader. He never advocated resistance or warfare against the United States, recognizing the futility of the Indian position. Following his death in 1851, a memorial was erected by local citizens over his grave on a bluff overlooking the Missouri River.

Considerable confusion exists due to the fact that there were several important people with the name War Eagle from many different tribes, including the Sioux, Winnebago, Osage, Comanche, and Cayuse.

William Whipple Warren (1825-1853)

This remarkable young Chippewa writer was one of the first Indians to record the traditional history of his people in a classic volume published posthumously in 1885. He was born at LaPointe, Minnesota on May 27, 1825, the son of Lyman M. Warren, a fur trader, blacksmith, and Indian Agent. His mother was Mary Cadotte, a part-French-part-Chippewa woman. The young boy was educated at the LaPointe Indian School, and later attended Mackinaw Mission School. He traveled to New York and furthered his education at Clarkson and the Oneida Institute, returning home with an excellent education, fluent in English, and imbued with a desire to learn more and to write.

Once home, William found that he had lost some of his proficiency in the Chippewa language, and he spent a major portion of his time with the older people, to regain fluency and to increase his knowledge of the traditional stories of his forebears. He became a superb speaker of the language, impressing even the most learned Indian people with his command of Chippewa. Raised in a devout Christian household, his reading habits were fixed, and he apparently fit smoothly into the missionary world around him at the time.



Carved and Painted Pipe, with Quill-Decorated Stem; Ojibwa
(*Museum of the American Indian*)

In 1842 he married Matilda Aitken, and continued his work as an interpreter and student of Indian ways. Shortly after his marriage, however, he began to suffer from tuberculosis, brought on by exposure during the long winters spent out in the wilderness. In 1845 the family moved to Crow Wing, Minnesota, where William continued his work as an interpreter, and also pursued his studies of Chippewa life. In 1850 he was elected to the Minnesota State Legislature, where he quickly became known for his ability and hard work.

In 1851 he began to write brief sketches about the life of his people, one of which appeared in the local newspaper. Well received by its readers, these sketches apparently started him on what was to engage him for the rest of his short life: the history of the Chippewa Indian people. By now, Warren knew almost all of the older Indians in the area, and was able to obtain from them first-hand accounts of their own lives and experiences. These first-hand accounts, combined with his sensitive command of the Chippewa language, enabled him to accumulate and record in English a tremendous store of knowledge concerning the traditions and customs of the Indian people, at that time universally called the Ojibway.

In the winter of 1852 he completed the manuscript of his major work, *History of the Ojibways, Based Upon Traditions and Oral Statements*, and took it to New York, where he hoped to see it published. Unfortunately, his failing health and the disinterest of the publishers of the day caused him to abandon his efforts and return home. He got as far as St. Paul, where exhaustion forced him to stop over with his sister Charlotte. He began to hemorrhage and died on June 1, 1853, at the age of 28.

With his passing, American history lost a great student and recorder. Warren had planned two other works, and it is certain that he would have contributed significantly to our knowledge of Great Lakes Indian life had he lived on. He was buried in the cemetery at St. Paul, Minnesota.

Washakie (ca. 1804-1900)

The name Wa'sha-kie is derived from Shoshonean *wus'sik-he*, "A Gourd Rattle," referring to his practice of stampeding Sioux horses by creeping up and rattling a gourd or hide rattle furiously. He was an Eastern Shoshoni chief whose father was Paseego, a Umatilla man, and his mother was a Shoshoni. Originally named Pinquana ("Sweet Smelling"), he grew up with his mother's people in the Green River Valley in eastern Utah and southern Wyoming; later he took the name Washakie by which he is better known. These Indians welcomed and aided the White fur trappers and traders who arrived in the early 1800s. By the 1840s, when Washakie became chief of his tribe, waves of settlers had started crossing the tribal lands, heading west. He and his Shoshoni people assisted



Painted Hide Depicting the Sun Dance,
by Washakie; Shoshoni
(*Museum of the American Indian*)

them in many ways, such as recovering lost stock and helping them cross dangerous rivers. Of equal importance was Washakie's refusal to allow Indian reprisals against settlers whose stock destroyed—inadvertently or otherwise—the Indian herding and root grounds. This remarkable forbearance and assistance was attested to by a document signed by 9000 settlers, commending Washakie and the Shoshoni for their kind treatment.



Washakie (1804–1900)
(*Western History Collections, Denver
Public Library*)

If Washakie insisted on peace with the Whites, he exercised no restraint in fighting the traditional Indian enemies of the Shoshoni, and his feats of valor made him a popular leader. However, in 1862, against his wishes a large number of Shoshoni warriors joined the Bannock in raids on emigrant trains and settlements. Rather than be drawn into the conflict, Washakie took his loyal followers to Fort Bridger, Wyoming, for protection. In 1863, General Patrick Connor's troops defeated the rebels in the Battle of Bear River. In 1868, Washakie, representing his own people and the Bannock, signed a treaty giving a right-of-way through the Green River Valley to the Union Pacific Railroad in exchange for a reservation at Wind River, Wyoming. In the wars between the Army and the Sioux (and other Western tribes), Washakie joined the Whites both as a scout and warrior, to fight his traditional enemies the Sioux, Blackfoot, and Cheyenne. He and his warriors also fought under the command of General George Crook in 1876.

A very tall man, Washakie was a commanding presence even into his old age. It is said that when he was about 70 years old, some of the younger men wished to depose him. He disappeared from camp, returning two months later with six enemy Indian scalps; he was no longer opposed as chief. However fierce he might be toward his Indian enemies, he maintained a consistent friendship with the Whites. He died at Flathead Village in Bitterroot Valley, Montana on February 10, 1900, and was buried at Fort Washakie, Wyoming. He had at least two wives: a Shoshoni woman whose name is not known, and Ahawhypersie, a Crow captive. Of his reported 12 children, the names of two daughters are recorded as Enga Peahroa and Naunangai. Of the sons, the following are known: Coccoosh (Dick Washakie) who succeeded him as chief, Connayah (Bishop Washakie), Wobaah (Charles Washakie), and George Washakie.

Washunga (ca. 1830-1908)

Washunga was a Kansa chief who led his tribe during the period when the United States government was breaking up reservation lands into individual allotments. He was a full-blood non-Christian conservative, and like most of those who shared his background at this time, he was suspicious of the White man's intentions. He came into prominence about 1885, when he was selected as the tribal chief councilor.

At about this same time, the mixed-blood Kansas politician Charles Curtis was emerging as a figure of national importance in Republican political life. Curtis had entered Congress in 1892, and because of his familiarity with local reservation life and his own Indian blood, he became influential in Indian affairs. He eventually convinced his friend Washunga that the best solution for the Indian was to accept the individual land allotments which resulted from the enactment of the Dawes Act, and to become landed citizens of the United States.

As a result, Washunga and a delegation of Kansa headmen arrived in Washington in 1902 to sign an allotment treaty, the details of which had



Washunga (1830-1908)
(Smithsonian Institution, National Anthropological Archives)

been worked out with Curtis during the preceding months. Each individual was to receive about 450 acres—meaning that some families enjoyed substantial acreage.

Although Washunga was an old man by this time, he was still mentally alert, and his personal force was sufficient to steer the negotiations successfully through to completion. But once the agreement was signed, he felt that he had done his work, and retired from active participation in tribal affairs.

He died in 1908, at about the age of 78, and with no strong successor Kansa fortunes tended to drift for many years until his adopted daughter, Mrs. Lucy Tayiah Eads, became principal chief.

Stand Watie (1806-1871)



Stand Watie (1806-1871)
(Oklahoma Historical Society)

Degataga, "Standing Together," (immovable), also known as Taker-tawker, was a famed Cherokee leader and Confederate general who supported the Ridge faction during the days of the Cherokee removal. He was born at Coosawalee, near Rome, Georgia (then the Cherokee Nation) on December 12, 1806. He was a member of the Deer clan; his father was David Oowatie (or Uwati), an important Cherokee leader, and his mother was Susannah Reese, the part-Cherokee daughter of Charles Reese, an English trader. Dagataga was the younger brother of Buck Watie, better known as Elias Boudinot.

He attended school at Brainerd Mission, in eastern Tennessee, and early in his youth took an active role in Cherokee affairs. He signed the Treaty of New Echota, thus becoming one of the members of the "Treaty Party," and a supporter of the stand taken by Major Ridge and his son John, both of whom were strongly opposed to John Ross. As a member of the Treaty Party, Stand Watie left himself open to attack by the conservative Cherokee faction.

Stand Watie was forewarned of the assassination attack upon Elias Boudinot and the Ridges and managed to escape, but he opposed John Ross for the rest of his life. After the arrival of the Cherokee people in Indian Territory in 1846, following the tragic journey over the Trail of Tears, Stand Watie reorganized tribal affairs, and became a member of the Cherokee Council from 1845 to 1861. He was elected speaker of the Council from 1857 to 1859.

With the outbreak of the Civil War, Stand Watie supported the Confederate side, as did so many Cherokee people. In time he commanded two regiments of the Cherokee Mounted Rifles, whose wartime record was remarkable. It is said that they participated in more battles west of the Mississippi than did any other unit. This was in keeping with the general record of the Five Tribes throughout the Civil War: they lost more men per proportion of population than any Southern State in support of the Confederacy.

In 1864, Stand Watie was commissioned a brigadier general and commanded his regiment at the Battle of Pea Ridge in Arkansas, in which the Union forces, although victorious, suffered great losses. He

went on to lay waste to federal lands throughout the Missouri-Kansas area, and is generally credited with being the last Confederate general to surrender.

Following the Civil War, Stand Watie took up farming at Grand River near Bernice, in Indian Territory, where he continued his interest in Cherokee affairs. He married Sarah Caroline "Betsy" Bell, by whom he had three sons and two daughters, and in 1864 he was elected principal chief of the Southern band of Cherokee.

A man of small stature but firm physique, Stand Watie was possessed of considerable personality and dignified bearing. He was a quiet man, not given to demonstrative or emotional excess; yet when the occasion demanded, he was vibrant and could effectively inspire others. Perhaps his name "Immovable" best describes his character: when he felt he was right, he was unyielding, yet he was always open to argument.

He had a sound knowledge of Cherokee culture and served as the source for most of the Cherokee ethnological information included in Henry Rowe Schoolcraft's *Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States* which was published in 1855. Stand Watie died at his home on Honey Creek on September 9, 1871, and was buried in the Ridge Cemetery in Delaware County, Oklahoma.

Wa-Wa-Chaw (1888-1972)

Wawa Calac Chaw, "Keep From the Water," was a writer, artist, and lecturer on Indian and feminist matters. She was born on December 25, 1888 at Valley Center in the Tule River area of California. She was a member of the Rincón division of the Luiseño tribe, and was taken at infancy to protect her health by Dr. Cornelius Duggan and his sister Mary Duggan, both of New York, and raised as their own child.

She was something of a child prodigy; her early artistic talent showed itself in medical and scientific sketches she did of early radium and cancer experiments during the work of Pierre and Marie Curie. An ardent activist in behalf of Indian and feminist causes, she gave a talk while still in her teens at a meeting at the Astor Hotel sponsored by Carrie Chapman Catt.

Never at a loss for expression, she painted huge canvases in oil, many of which were portraits of people important at the time, or subjects involving social problems which deeply concerned her. She was a co-worker and fund raiser for Dr. Carlos Montezuma and his *Wassaja* project; as his close friend, she planned many of his campaigns and spoke out for the needs he represented.

During her life, Wa-Wa-Chaw came in contact with many White intellectuals and leaders of the day, including Sir Oliver Lodge, Arthur C. Parker, General Richard H. Pratt, Arthur Conan Doyle. These people had a profound influence upon her work, as she did upon them.

She was a colorful person—outspoken, yet with a childlike quality which endeared her to all who knew her. She was vain about her art



Wa-Wa-Chaw (1888-1972)
(Stan Steiner Photo)

work, yet modest about herself and her accomplishments in the social field. She wrote for many publications of the day up until the time of her death. She sold her paintings in the sidewalk shows in Greenwich Village, but was even more interested in "selling" her message of equality for Indian women.

She married Manuel Carmonia-Núñez, the Puerto Rican "son of the last Spanish Lieutenant," a businessman and organizer for the Cigar Workers' Union. From then on, she went by the name of Benita Núñez; they had at least one child, who died in infancy. Wa-Wa-Chaw was well known throughout the Indian community and a familiar figure on the lecture platform in the first quarter of the 20th century. She died in New York City on May 12, 1972 at the age of 83.

William Weatherford

(ca. 1780-1822)

Lumhe Chati or "Red Eagle," was a half-blood Creek chief who led his people against the Whites in the wars inspired by the great advocate of Indian unity, Tecumseh. Scholars do not agree on his parentage, but it seems most likely that he was the son of Charles Weatherford, a prosperous Scotch trader, and Sehoy, the half-sister of Alexander McGillivray. He was raised on the Alabama River near the site of the present city of Montgomery and became a handsome, eloquent, and brave adult.

Despite his European blood the young Weatherford came to realize that the Indian had to fight against White domination or go under, so when Tecumseh called for united action, he began to prepare for conflict. The so-called Creek War did not begin until 1812, months after the battles farther north, but it was the hardest fought. On August 30, 1813, Weatherford's 1000 Creek warriors killed over 500 Whites, both soldiers and civilians, at Fort Mims, in Alabama. In the famous "Thirty Battles" that followed, both sides saw thousands of their comrades die. Finally, in the Battle of Horseshoe Bend on the Tallapoosa River, on March 29, 1814, General Andrew Jackson defeated the Indians.

Weatherford surrendered, having no other choice, and expected to be executed because of the hatred many Whites had for him. But many recalled his courage and ability, and especially his calls for restraint at the Fort Mims attack. Jackson pardoned him on the condition that he work for peace. Weatherford agreed, provided that the Indian women and children, camped in the nearby woods, be given safe conduct and protection. Both men lived up to the bargain.

Weatherford took up life on a plantation, and soon became a prosperous and respected member of both Indian and White communities. He had a large family, with many children, and exerted his influence in the years following as an advocate of peaceful relations with the ever increasing White population. He died on March 9, 1822, at his home in Polk County, Tennessee, just before the United States removed the Creek from their tribal lands and shipped them west to Indian Territory. He was buried about five miles from Benton, Tennessee.

Weetamoo (ca. 1650-1676)

Also known as Wetamoo, Weetamoe, Wetemoo, Weetamore, meaning "Sweetheart," she was commonly known as the Squaw Sachem of Pocasset. She was born about 1650 at the mouth of the Taunton River, near present-day Fall River, and was the daughter of Chief Corbitant of Pocasset. She became the leader of the Pocasset, a small tribe living around Tiverton, Rhode Island. Her sister was Wootonekauske, who became the wife of Metacom; Weetamoo herself married his brother Wamsutta. Until the death of her husband in 1662, Weetamoo was known as Namumpum, or Tatapanum.

She believed that Wamsutta had been poisoned by the English, and as a result became bitterly hostile to the Whites, joining with her brother-in-law against the Whites throughout King Philip's War. Following the death of her husband, Weetamoo married Petonowowett (Peter Nunnuit or "Ben"), from whom she later separated, due to his friendliness with the colonists. She then married Quinapin (or Quequequamanchet), the son of Ninigret. He had captured a White woman, Mary Rowlandson, in 1675, and her account of her experiences in captivity form one of our important sources of information concerning the life of Weetamoo and her court.

Weetamoo ruled regally, demonstrating skill in diplomacy and apparently thoroughly enjoying the physical trappings of her position. She was conscious at all times of the needs of her people and worked for fair treatment at the hands of the English. At the height of her power, she commanded 300 warriors, and was widely respected as a capable leader and fighter. She was apparently a tall, well-built woman, physically attractive, with considerable personal charm. She is recorded as taking great care with her person and making a beautiful appearance which deeply impressed the Whites.

During King Philip's War, she deployed her warriors with skill; but following the disastrous Great Swamp Fight in 1675, she was forced to move about to escape capture. She remained completely loyal to Metacom during the last months of the War, but drowned on August 6, 1676 while crossing the Teticut River, closely pursued by colonial troops. Her body was recovered and the Whites cut off her head and set it up on display at Taunton.

White Bird (ca. 1807-1882?)

Pepeo Kiskiok Hihih, literally "White Goose," also known as Penpen-hihi, was a Nez Percé leader who was one of the major forces of effective defiance against the White man during the Nez Percé War. His name is derived from the white goose wing fan which he always carried as a badge of his role as a shaman. White Bird was already an elderly man when the hostilities broke out. His importance was due not only to his skill as a negotiator but also to his skill as an excellent marksman, a leading position in the military strategy of the campaign.

White Bird had refused to sign the Treaty of 1863, thereby becoming one of the "nontreaty chiefs," along with Joseph, Looking Glass, and Toolhulhulsote. They all continued to live in areas outside the new reservation at Lapwai in Idaho. Having lived longer than most of the others, he had seen the problems that faced the Indian in dealing with the White settlers, and was firmly convinced that the best course was to have as little to do with the emigrants as possible.

In May 1877, General O.O. Howard held a meeting with the Nontreaty Chiefs to inform them that the time had come when they would have to move onto the reservation—either voluntarily or by force. After considerable argument, the Nez Percé reluctantly agreed to move, but Howard's hostility exposed itself when he allowed them only 30 days to carry out the move. Unfortunately, during the last days of the removal, the Indians paused for a last free conclave. As the younger men sat talking about the old days and the injustices their people had suffered at the hands of the White men, a few rash warriors went on a foray during which some White settlers were killed. Howard then determined to move on the Nez Percé immediately, and the war was on.

Although he was openly and firmly hostile to White encroachment on Nez Percé lands, White Bird was opposed to war, feeling it would inevitably bring disaster. Nonetheless, once war broke out, he accepted his role as a leader in council and a protector of the women and children. However, the accuracy of White Bird and his sharpshooting warriors meant that he also played a significant role in the military defense of the tribe as well. Usually outnumbered, it was a typical battle pattern for the Nez Percé to surround the enemy and accurately pick them off one by one, allowing the tribe as a whole to escape in the confusion.

One of the major battles was at Big Hole in Montana, where, believing they were safe from attack, the people had stopped to rest. On the morning of August 9, 1877, the troops launched a surprise attack on the sleeping camp. In the confusion, it was White Bird who rallied the warriors for counterattack, crying, "Why are we retreating? Fight! Shoot them down! We can shoot as well as any of these soldiers!" And indeed they could; though there was great loss of life on both sides, the Indians managed to escape.

After a historic retreat, the Nez Percé managed to reach Bear Paw, Montana, 40 miles from the Canadian border. They were cut off, and in a six-day battle, held off the forces of Colonel Nelson A. Miles, but the result was inevitable. White Bird wanted to fight to the death; others counseled surrender, and some advised individual efforts to escape. One by one the major leaders were killed off, leaving the tribe without many of its greatest leaders.

Rather than surrender, White Bird and some other Nez Percé leaders managed to escape to Canada with about 200 men, women, and children, many of whom were badly wounded. Once there, they were received warmly by Sitting Bull and his Sioux who had fled north earlier. Although earlier the two tribes had been enemies, they lived together harmoniously in common adversity. The presence of so many Indians in Canada intensified United States fears of dissident Indians at large who might stir up trouble. Delegations were sent to try to persuade

them to return, and many did, although the promises made to induce their return were rarely kept.

White Bird remained in Canada for almost five years, adamant in his refusal to be lured onto a reservation. He died there, under obscure and bizarre circumstances: apparently he ministered to two young Indian men who subsequently died, in spite of his skill as a medicine man. Their father then killed White Bird in retribution; the year was probably 1882.

White Cloud (ca. 1830–1898)

Wabanaquot, from *waban* “white” and *aquot* “cloud,” was a noted Chippewa chief who conducted himself in a manner which detracted from the good image of his people—a reminder that not all “important” chiefs were necessarily working for the good of their tribe. He was born at Gull Lake, near Brainerd, Minnesota about 1830, the son of Wabojeeg, a chief appointed by the United States government. Following the death of his father, White Cloud became the head chief of the Minnesota Chippewa, and led them to the White Earth Reservation in 1868, where they settled down to an agricultural life.

White Cloud had many of the attributes needed at the time: he was a man of peace, a master politician, an excellent diplomat, and a leader who made the most of his extraordinary oratorical gifts. However, he also became a connoisseur of the White man’s whiskey, and although he converted to Christianity in 1871, he always looked with warm favor upon those who could supply him with liquor.

In the 1870s White Cloud became involved in a bitter fight against three Indian Agents who were serving the Chippewa faithfully and effectively. Their policies, while beneficial to the Indians, were detrimental to the selfish interests of an influential trader in the area. White Cloud took the side of the trader in this dispute, largely due to the generous supply of liquor he received from the latter.

In the tribal council debates which followed, heated verbal battles ensued in which the oratory of White Cloud was severely tested. He eventually succeeded in silencing all of the other chiefs except Wendjima-dub, a courageous and independent chief whose oratorical eloquence rivaled White Cloud. He was the only leader who spoke out against the trader, defending the good work of the agents, and pointing out the selfish bias of White Cloud.

The controversy lasted almost ten years, and although neither side really “won,” the bitterness weakened the tribal unity severely. White Cloud lived out his days on the reservation, and died at White Earth in 1898. Shortly after his death, the State of Minnesota in a surprising gesture, erected a monument over his grave—the only Indian so honored.

White Eyes (1730?–1778)

Koquethagechton, also known as Kuckquetackton, was an important Ohio Lenni Lenape (Delaware) chief who was a great friend of the

Whites. He was murdered by American soldiers during the Revolutionary War. The place and date of his birth are not recorded, nor are details of his parentage; he was probably born around 1730 of full-blood Lenni Lenape heritage in the tribal homeland in western Pennsylvania, near the traditional lands of the Shawnee. At this time both tribes were dominated by the Iroquois, who took charge of most important negotiations by virtue of their military superiority.

White Eyes had achieved sufficient importance among his people to have been recognized as their chief around 1776, following a period of service as chief counselor. He was friendly to the Moravian missionaries who were then working among the Indians, although he never himself became a Christian. He believed that the best interests of the Lenni Lenape would be served by friendship with all Whites, and always advocated a policy of strict neutrality. One result of this practice was that in 1774, during Lord Dunmore's War, he alienated the once friendly Shawnee, who were quite literally fighting for their lives.

The next year, at the signing of the Treaty of Fort Pitt, White Eyes declared his nation independent of the Iroquois, and refused to follow their orders to fight as allies of the English against the American revolutionaries. He said, "I am no woman; I will do as I please." But later, when his rival, the Lenape war chief Hopocan (also known as Captain Pipe), had almost succeeded in inducing the Lenni Lenape to take to the war-path in 1778, he said that if they insisted, he would accompany the warriors—but that he would try to be the first to die in battle, so that he would not have to witness the complete destruction of his people.

However, he was finally forced to choose sides, and he declared himself for the Americans, even though many, if not most, of the tribe favored the English. Accordingly, in November 1778, he guided General Lachlin McIntosh and his troops through the forest in their expedition against Sandusky. The circumstances surrounding the episode have never been clarified, but along the way he was shot by the soldiers; apparently in an effort to avoid responsibility, the Americans sent word back to his tribe that he had died of smallpox at Pittsburgh.

White Man Runs Him

(ca. 1855–1925)

Miastashedekaroos (also Mahrstahsheedahkuroosh, Batsida Karoosh, and Mars-che-coodo), was a Crow warrior who was chief of Custer's Seventh Cavalry Indian Scouts during the Battle of the Little Bighorn. His boyhood name was Beshayeschayecoosis, "The White Buffalo That Turns Around." He inherited his adult name from his father, who had been pursued by a White man armed with a rifle which he kept firing to force the Indian to run. Later, referring to his activity as an Army scout against the Indians, the name was sometimes applied in derision by his enemies. As with many Crow warriors, White Man Runs Him was a warrior against the Sioux in his youth, and participated



Rawhide Cut-Out Elk Effigy, Used as Love Medicine; Crow
(*Museum of the American Indian*)



White Man Runs Him (1855-1925)
(*Smithsonian Institution, National Anthropological Archives*)

in many successful horse-stealing forays against his tribal hereditary enemies.

In 1876, he and three or four other Indian scouts, including Curly, were with Lieutenant Charles A. Varnum, the Army Chief of Scouts, out in front of the cavalry troopers as they searched for Sioux who had left the reservation. From a high peak in the Wolf Mountains they saw the enemy camp on the Little Bighorn. After they reported its position to Custer, the Indian scouts were ordered to the rear of the Army lines.

There is some disagreement among historians concerning the actions of the Indian scouts during the battle which followed. White Man Runs Him always claimed that Curly disappeared before the battle—yet it was Curly who first brought news of Custer's defeat to the outside world. Both men lived into the 20th century and were interviewed many times about their roles at the Little Bighorn. White Man Runs Him died about 1925, and was reburied four years later in the National Cemetery at Little Bighorn Battlefield, Montana, in 1929.

Wildcat (ca. 1810-1857)

Coacoochee (also Coocoochee, Cowacoochee, or Cooacoochee), was a major Seminole leader during the period of hostilities against the U.S. Army in the early 19th century. He was born about 1810 in the Seminole



Wildcat (1810-1857)
(State Photographic Archives; Strozier
Library, Florida State University)

village of Yulaka, along the St. Johns River in Florida, the son of a famous chief, Emathla, also known as King Philip. His uncle was the powerful Chief Micanopy. Wildcat had a twin sister who died in her youth.

Wildcat's lifetime encompassed the whole range of major troubles between the Seminole and the United States government. The First Seminole War lasted from 1817 to 1818 and had a somewhat inconclusive ending. Then, after 1822 when Florida became an organized territory, there were many incidents which gradually developed into a complex situation involving land ownership, the White desire to get Indians off the lands and gain control of the region, and the Seminole policy of welcoming as laborers runaway slaves from Georgia. In 1835, at the beginning of the Second Seminole War, Wildcat was only about 19 years old, but he had already emerged as the leader of a large band of Indians and Negroes.

When the American forces under General Hernández captured King Philip in 1837, they asked Wildcat to come in and talk peace—and removal to Indian Territory (Oklahoma). Wildcat was suspicious and retreated into the back country. When he finally emerged later, it was as an emissary of the great Osceola, who was willing at that time to begin peace discussions under a flag of truce. The Army agreed, but General Thomas S. Jesup took advantage of the situation to capture and imprison the Seminole leaders, including Osceola and Wildcat. By fasting so they could slip between the bars of the jail, Wildcat and his party made a successful and daring escape from Fort Marion, and he soon became a key figure in the Seminole resistance movement. He held General Zachary Taylor to a qualified "draw" at the Battle of Lake Okeechobee on Christmas Day in 1837, but found the continued pressures hopeless.

The constant fighting and moving about in the Everglades began to take their toll, and during this period most of the Seminole gave up the fight and moved west; in 1841 Wildcat and his band of 200 people were forced to journey to Fort Gibson in Indian Territory, arriving in November. Downcast at his defeat, he said, "I was in hopes I should be killed in battle, but a bullet never reached me." The Seminole found Oklahoma to be very different from Florida, and they became wholly demoralized. In 1843 Wildcat and a delegation went to Washington to ask for help, but they were unsuccessful. Upon their return home they found that their lands had been devastated by floods—and another problem had emerged: the Creek neighbors were eager to bring the Seminole Negroes into their tribe as slaves, to profit from their labor.

Wildcat saw the need for a solution, and during a hunting and trading expedition into Comanche country in Texas the idea occurred to him of establishing an Indian colony in the south near the Mexican border, which would combine the Seminole and the Texas Indian people in an alliance. In 1849 he suggested to Indian agents that Bowlegs and the remaining Seminole holdouts in Florida would be willing to join him and his followers if the government cleared the way for them to found a settlement near the Rio Grande. Although this plan never came to a head, Wildcat gathered a group of over 100 Negroes and Indians—men,

women, and children—in late 1849 and moved into Texas. Along the way he picked up more recruits and allies, including about 1000 Kickapoo; but he ran into trouble with the Creek people and some Whites who thought he was luring away their slaves.

In 1849, Micanopy died, but Wildcat was not appointed chief in his place; disappointed, he abandoned any thought of remaining in the Territory. In 1850 he tried to persuade the rest of the Seminole to join him in Texas, but failed. Then the Comanche and other tribes captured many of Wildcat's Negroes, holding them for ransom. Creek slave hunters paid the tribute and brought them back to Indian Territory, but not before a slave revolt had taken the lives of several men on both sides.

Wildcat persevered, however, and was eventually given a grant of land by the Mexican authorities, in return for military service against the Apache and Comanche raiders who were plaguing the region. He was given a commission as Colonel in the Mexican Army, and his followers settled down just south of the border. An energetic, vigorous man of about 5' 10" in height, Wildcat fell ill of smallpox in 1857, on an expedition mounted by the Mexican forces and died at Alto, near the town of Muzquiz, in Coahuila, Mexico at the age of 47. His son was known as Gato Chiquito, "Young Wildcat."



Cloth Turban, Decorated with Egret Feather and Silver Band; Seminole
(Museum of the American Indian)

Eleazar Williams (1788-1858)

Williams was an 18th century Mohawk preacher and many-sided missionary who was the center of a major controversy because he claimed to be the Lost Dauphin of France. He was born in May 1788 at St. Regis, near Lake George, New York; one of 13 children of Thomas Williams (Tehoragwarregen), and Mary Ann Rice (Konwatewenteta); some sources claim his mother was Eunice Williams, a White woman. He was badly scarred as a child, particularly on his arms and legs. In 1800, he was taken with his brother John to Long Meadow, Massachusetts to be educated and was sponsored by Nathaniel Ely until Ely's death in 1807.

In 1809 Williams studied with Reverend Enoch Hale, intending to become a missionary to the Indians, and followed this program at East Hampton until the outbreak of the War of 1812. His knowledge of English, and his role in Indian-White relations earned him the position of Superintendent General of the North Indian Department. He served as a scout during the War and was wounded at the Battle of Plattsburg. He was elected a sachem at Caughnawaga by the Iroquois Council in 1812, with the name Onwarenhiiaki, "Tree Cutter."

His remarkable oratorical skill in Iroquois served him well in inducing Indian people to convert to Christianity—but more importantly, placed him in a key position to manipulate the sale of lands. In time, he became involved in a scheme with the Ogden Land Company to move the



Eleazar Williams (1788-1858)
(Smithsonian Institution, National Anthropological Archives)

Indians west of Lake Michigan, where a new Iroquois Empire was to be set up under a single, supreme head (perhaps Williams himself, who did not lack for ambition). Indeed, he apparently forged the signatures of the Oneida chiefs on a document purporting to approve the sale, and presented it to Jedediah Morse in 1820, although the Oneida chiefs had actually strongly opposed the plan. Williams entered into negotiations with the Ogden Company in 1821, but the plan finally failed in 1827 when the promised schools and other facilities did not materialize. The Oneida did move west in 1832, but the other Iroquois people refused to cede their lands.

Williams seems to have disappeared from public activity for a period following the land scheme, but surfaced again in 1852, when he claimed to be the Lost Dauphin of France, saying that his father was Louis XVI and his mother was Marie Antoinette. He said that he had been kidnapped, imprisoned in the Tower for a period—showing the scars on his arms and legs as confirmation—and that he had been secretly carried to Canada. His remarkable physical similarity in appearance to the Bourbon line coincided with a romantic period in United States history, and he found many willing believers. One believer in particular, Dr. John H. Hanson, wrote a book *The Lost Prince*, supporting the story, and this, with an article in *Putnam's Magazine* in 1853, gave his claim some popularity, although it was quickly challenged by others, and subsequently shown to be false.

In 1823 he married Mary Magdeline Jourdain, a half-Menomini girl; they had two daughters who died in infancy, and one son, John Lowe Williams. Eleazar Williams died on August 28, 1858, near Hogansburg, New York, after one of the most remarkable and controversial careers in early Indian history.



Winema (1848-1932)
(Smithsonian Institution, National Anthropological Archives)

Winema (ca. 1848-1932)

Kaitchkona Winema, "The Strong Hearted Woman," or less accurately, "The Little Woman Chief," from the Modoc *kitchkani laki shnarwedsh*, "female subchief," was an important figure in the Modoc War of 1872-1873, and in other affairs of her tribe. The name *Winema* was apparently applied by Joaquin Miller. Born on the Link River in northern California in September 1848, she was early known as *Nonooktowa*, the "Strange Child"; her father was a Modoc man named Secot, but her mother's name is not recorded. Her early life was adventurous, and her fearless exploits, such as shooting a grizzly bear and fighting alongside the men in battle, were greatly admired. She seems to have been something of a tomboy, and once when she and some other girls who were canoeing got caught in the rapids, Winema manipulated the canoe brilliantly and all were saved. In late youth she fell in love with, and eventually married, a White miner from Kentucky named Frank Riddle, and the admiration of her people turned to scorn; only her brother Kintpuash and a warrior named Scarface Charlie remained loyal to her. Following her marriage she became known familiarly to Whites as Toby Riddle.

The 1860s saw growing friction between the Modoc people and the White Settlers moving into northern California in ever-increasing numbers. Winema served as an interpreter, with her husband, in the negotiations between the government and the Modoc which shortly led to the removal of the Indians to a reservation in Oregon. Many of the Modoc never agreed willingly to this move, and Kintpuash and a group of followers frequently left the reservation to return to their traditional homelands. When they were finally pursued by government forces in an effort to round up the band and end the intermittent resistance, they fled to the nearby lava beds. Winema tried to act as a peacemaker between the warring parties, since she was trusted by both sides, and was fluent in Modoc and English. In February 1873, a peace commission attempted to resolve the situation and Winema was able to persuade Kintpuash to meet with them. However, other Modoc opposed the move, and convinced Kintpuash that the leader of the delegation, General Edward Canby, could not be trusted and must be killed.

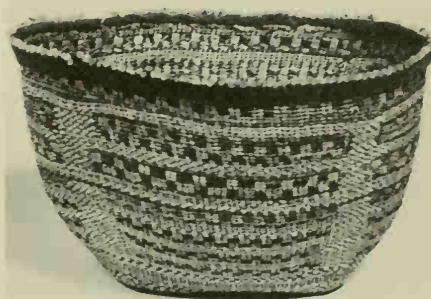
Winema learned of the plot, and warned Canby, but he decided to go ahead with the peace talks. On April 11, 1873, Kintpuash and several warriors attacked the camp, and killed Canby and another commissioner, Eleazar Thomas; a third commissioner, Albert Meacham, was badly injured, but Winema intervened and saved his life. With these murders, all-out war began, and although the Modoc held off the vastly superior Army forces for many months, they were finally defeated. Kintpuash and five other leaders were tried, convicted, and executed. Meacham, still a champion for the Indian position in spite of the attack upon him, took the story East in the form of a lecture-play entitled *Winema*; this play told of the War and reasons which led to the uprising. The troupe included Winema, Frank Riddle, and their son Jeff, and several other Modoc participants and toured during 1874-1881.

Following the successful tour of the group, Winema returned to Oregon where she lived quietly for many years. She died on the reservation on May 30, 1932, and was buried in the Modoc Cemetery. The Winema National Forest is named for her.

Sarah Winnemucca

(ca. 1844-1891)

Thocmetony, Tocmetone, "Shell Flower," known as Sarah or Sallie, was a Paviotso Paiute woman who struggled throughout most of her life to secure fair treatment for her people. She was born in 1844 near Humboldt Lake in northern Nevada at a more peaceful time before the arrival of many White outsiders. Her grandfather, the elder Chief Winnemucca, "The Giver," was known as Captain Truckee to the Whites; he had guided Captain John C. Frémont across the mountains into California in 1845-1856. In 1860, he took Thocmetony and some others to the San Joaquín Valley for a brief visit. By the time they returned home, the young girl had learned a fair amount of English



Woven Basket; Modoc
(Museum of the American Indian)



Sarah Winnemucca (1844-1891)
(Nevada State Museum)



Old Winnemucca
(Nevada State Museum)

which she improved by staying for a year with the family of Major William Ormsby, a stagecoach agent; later she enrolled at St. Mary's Convent, but was forced to leave within a month when White parents objected to the presence of an Indian child at the school.

The origin of the name Winnemucca is uncertain; most accounts refer to *one-e-mucca* (or *winnamuck*), to an incident during the visit of Frémont, when the chief was observed wearing only one moccasin (*muck*, "moccasin"), having taken the mate off to relieve his foot. The term "one muck," combining English and Paiute, seems to have stuck, resulting in the peculiar name.

Meanwhile, her father, younger Chief Winnemucca (Wobitsawahkah), had become a tribal leader and was having difficulty controlling his people in the face of the increasing number of White settlers flowing into Nevada, and finally tension between the two brought on the so-called Paiute War of 1860, which resulted in the establishment of the Paiute Reservation at Pyramid Lake. But in 1865, aggression against Indian people increased; they were killed at random and their homes were destroyed by raiding soldiers.

In an effort to avoid further bloodshed, and to help her people, Sarah became an interpreter between Indians and Whites, but in the relentless harassment, her mother, sister, and brother were killed, and she developed a lifelong hatred for the people she felt were primarily responsible for the lack of understanding between the two peoples—the Indian Agents. She went to live with her brother, Natchez, in 1866, at Pyramid Lake; along with many other Paiute people, she applied to the Army Post at Camp McDermitt for food. Her knowledge of English impressed the Army officers and she stayed on to serve as official interpreter.

Although she was a government employee, she protested vigorously against the treatment accorded the Paiute, and in 1870 went to San Francisco to present her case to General John Schofield. Although sympathetic, he could not help her, pointing out that he had no jurisdiction over the area. She then went to Gold Hill, Nevada to Senator John P. Jones, a wealthy railroad man and state politician, whom she felt would have the necessary authority. He gave her moral advice and a \$20 gold piece.

In 1872 the Paiute were moved to Oregon, where they found a brief respite on the Malheur Reservation with Agent Samuel Parrish. Sarah became his interpreter and then taught at the local school. But after only four years, Parrish was replaced by William Rinehart, whose policies were such that the Paiute began to leave the Reservation in large numbers. Many of them, including Chief Winnemucca, joined the Bannock in their 1878 war against the Whites. Sarah rejected the violence and offered her services to the Army as an interpreter and peacemaker; she undertook a dangerous mission into the heart of the Bannock country and successfully persuaded her father and his band to return to a neutral position.

After this experience, and what she considered to be the unjustified removal of all the Paiute to Washington, Sarah stepped up her campaign against the Indian Agents. Some of them retaliated, attempting to discredit her with charges that she was a liar and a "drunken prostitute"; but her message aroused a wave of popular sympathy. At this time she

married Lieutenant Edward Bartlett, but the two were divorced after a year together, and she married a Paiute man.

In 1879–1880 the Government paid for Chief Winnemucca and his daughter to go to Washington to argue the Paiute claims. But although President Hayes and Interior Secretary Carl Schurz both agreed that the tribe should be returned to their own Malheur Reservation, the Indian Agent at Yakima, Washington, did nothing to follow through on the decision. Many Indians drifted south—but even those who made the trip safely were not given the land allotments which the Winnemuccas had been promised. Even an 1884 Act of Congress had no effect whatsoever upon the independent conduct of Indian Agents isolated in the Far West.

Sarah went on several lecture tours throughout the East, soliciting support for the Paiute struggle for justice. In 1881 she married Lieutenant Lambert H. Hopkins, and with his support, wrote the book, *Life Among the Paiutes*, published in 1884, which is a vivid account of Indian life of the period, despite its sometimes uneven presentation. In the middle 1880s she taught at a reservation school in Nevada.

But time, and her continuing struggle and its emotional impact were taking their toll; she began to deteriorate mentally and psychologically, and she retired to her sister's home in Monida, Montana, where she died of tuberculosis on October 16, 1891. The woman who was called “The Princess” by Whites, and “Mother” by her tribe, was also surely “the most famous Indian woman on the Pacific Coast.” The city of Winnemucca, in Humboldt County, Nevada, was named for Chief Winnemucca.

Wooden Lance (ca. 1860–1931)

A'piatan, Ahpeatone, or Ahpiatom, “Wooden Lance,” the last Kiowa chief, was a young man of partly Sioux ancestry who was living with his fellow Kiowa in Indian Territory when the Ghost Dance religion of Wovoka swept across the Plains like prairie fire. He was born in the Canadian River area about 1860 (some accounts say 1856), and became recognized as a major force among his people while he was still quite young.

The Sioux medicine man High Wolf had brought the word of the new Messiah and his message of hope for the Indian to the Kiowa people. The tribal chiefs were interested, but cautious, and finally decided to send an emissary to look into these mystic accounts. Accordingly, they dispatched A'piatan to accompany High Wolf north in February 1891, to find out more about this new faith that everyone was talking about. They were excited about the many rumors they had heard—not only that all of the dead Indians would be resurrected to live in a Paradise on earth, but more particularly the teaching that the White man would return whence he had come, and leave the Indian country in peace.

A'piatan found great hope in these prophecies, for he had just lost his child; the teachings suggested that he might see him again, and this helped ease his grief. He set out for the Sioux country, where



Wooden Lance (1860–1931)
(Smithsonian Institution, National Anthropological Archives)

he hoped he might see the Messiah for himself, and perhaps also be reunited with his beloved son. Instead, he found only bloodshed and sorrow, climaxed by Sitting Bull's murder and the news of the massacre at Wounded Knee Creek. Finally, he turned toward the West, and eventually arrived in Mason Valley, Nevada, the home of Wovoka.

But the Messiah had also lost heart; he had never realized that his preaching would bring such bloodshed to the Indian people, nor had he understood the extremes to which the frustrated and bitter people would be driven in their desperation. He told A'piatan that the hope which had been offered to the Ghost Dancers was false, and that he should return home. Dispirited, the Kiowa envoy rode back to the south, and told his people what he had learned, and that there indeed seemed no way to avoid the increasing pressures of the waves of White settlers.

Instead of totally giving up, however, A'piatan felt that he could help his people in other ways, and turned to active participation in tribal affairs. He went to Washington with General Hugh Scott in 1894 to represent the tribe in negotiations with the White leaders, and was elected as the last principal chief of the Kiowa tribe. He died in Oklahoma on August 8, 1931, an honored and widely respected man who had seen and survived the transition from the buffalo days to the modern era.



Wooden Leg (1858-1940)
(Smithsonian Institution, National Anthropological Archives)

Wooden Leg (1858-1940)

Kummok'quiviokta was a Cheyenne leader who lived as a young man in the midst of some of the most important events of his tribe's history; he subsequently told of these times in his autobiography which was published in 1931. He was born in 1858 at the Cheyenne River, in the Black Hills of Dakota; his mother was Eagle Feather on the Forehead and his father was Many Bullet Wounds (also called White Buffalo Shaking Off the Dust), both Northern Cheyenne people. The boy, at first called "Eats from the Hand," in reference to his good appetite, grew to be an unusually tall, strong young man; he was 6'2" tall and weighted about 235 pounds. This physique gave rise to his name: a tireless walker; he was said to have "wooden legs which never tire" hence another name for him: Good Walker.

In March 1876, he and his family were camped with a mixed band of Cheyenne and Sioux people near the Powder River when they were attacked by troops under Colonel Joseph J. Reynolds. Led by the redoubtable Two Moon, most of the Indians escaped; Wooden Leg found shelter in the Sitting Bull encampment, and was at that camp on the Little Bighorn River when Custer attacked and was annihilated. Subsequently, Army reinforcements poured into the area and established a restive peace.

It was ordered that the Cheyenne people would be exiled to Indian Territory. Although he was at first content to go south, anticipating the freedom to roam the Plains and hunt the buffalo, Wooden Leg was unhappy after they finally reached the alien country—it proved to be clearly a land no one would want to live in.

But he and his family did not join the group led by Dull Knife and Little Wolf on their tragic flight back to the northern homeland in 1878. After the tragedy of that exodus, the government relented and allowed the Cheyenne to settle in the Tongue River country of Montana.

Wooden Leg traveled the White man's road from then on, albeit with reluctance. For a time he was an Army scout, and was partially involved with the Ghost Dance troubles of 1890. In time, he was prevailed upon to become a judge of the Indian Court, but there were times when he disliked imposing White man's laws upon his own people, particularly their strange insistence upon monogamy. Although he set a good example by giving up his second wife, he and his fellow Indians soon learned that they could live comfortably in the traditional way, out of sight of the missionary censors: it was simply family courtesy to have one's sister-in-law live at home.

At the age of 50, Wooden Leg was baptized into the Christian faith, in company with his wife and two daughters. Neither an intransigent holdout, nor a bought-off traitor, he perhaps summed up the attitude of the average Indian towards reservation life when he said, "Yes, it is pleasant to be situated where I can sleep soundly at night without fear . . . but I like to think about the old times when every man had to be brave. I wish I could live again through some of the past days of real freedom."

He became a tribal historian, enjoying the role of a "last link" with the days when the buffalo roamed the Plains in great herds, and at his death in Montana in 1940, was a widely respected figure.

Wovoka (ca. 1858–1932)

Wo-vo'ka, "The Cutter," also known as Wanekia, "One Who Makes Life," was a Paiute visionary responsible for the birth and expansion of the Ghost Dance religion. He was born on the Walker River, in Mason Valley, Nevada about 1858, the son of Tāvibo (The White Man), a medicine man and Paiute mystic. After the death of his father, the teen-aged Wovoka was taken in by a local rancher named David Wilson, and given the name Jack. The Wilsons were devout Christians and nurtured Wovoka's religious nature, which he inherited from his father.

When Wovoka was about 30, he had a mystical experience which had a profound effect upon him—and the subsequent history of the western Indians as well. He fell ill from a fever at the same time as the solar eclipse of January 1, 1889 took place. During this illness he had a vision which offered new hope to the beleaguered western tribes and which became the core of the Ghost Dance movement. Wovoka's vision was that the former Indian lands would revert to their ancient owners; the buffalo, elk, deer, and other game which had once been so plentiful would reappear and the land would again be a Paradise. The Messiah would return, all Whites would disappear, and all of the dead Indians would be resurrected. This vision would be realized—perhaps as early as 1891—if all of the Indians lived peaceably and practiced the Ghost Dance while wearing a prescribed costume. Because of Wovoka's mystical personality, the manner in which the vision appeared, and because the



Wovoka (1858–1932)
(*Smithsonian Institution, National Anthropological Archives*)



Tule-and-Feather Duck Decoy; Paiute
(*Museum of the American Indian*)

Indian people yearned nostalgically for the return of their lost homelands they devoutly believed in the prophecy.

The Ghost Dance itself was a simple ritual. Participants formed a circle, joined hands, and moved slowly to the left while singing songs of Wovoka's dreams for the future; these were specifically composed for each dance. The costumes were generally shirts or dresses made of buckskin or muslin, and painted with symbolic designs. Some of the more extreme followers believed and spread the idea that these painted shirts were actually impervious to the bullets of the White man.

Wovoka was not a naïve actor in this drama; indeed, much of his mystical qualities were more accurately the result of skillful legerdemain, and so mesmerized his audiences that in time he came to be regarded as The Messiah himself. Emissaries came from other tribes to meet the man some called The Red Man's Christ. The Sioux in particular, perhaps because the Ghost Dance came at such a critical time in their history, were especially moved by his preaching. On the other hand, the Whites regarded the new religion with antipathy and fear, seeing in it a strong unifying movement of resistance among the Indians; accordingly, they determined to arrest the man whom they considered to be its most dangerous fomentor—Sitting Bull. The old chief fought back, but was murdered along with his son and several other Sioux.

The Whites continued their campaign against the Ghost Dance and rounded up many of its adherents, including Big Foot, the leader of a small Hunkpapa Sioux band. Shortly before Christmas in 1890, most of them were massacred by trigger-happy soldiers at Wounded Knee Creek, South Dakota. Wovoka's dream of a green, peaceful land was buried in blood-soaked bodies.

Although countless Indians had subscribed to his vision, Wovoka was stunned at the tragedy which had grown out of such a temperate faith. He had never advocated a physical uprising as a means of realizing his vision, nor did he imagine it would cause violence to others. The dream which he believed—somewhat naïvely—would come about naturally through ritual and faith. While many of the Indians continued to keep faith with him for many years, the impact of the vision was decisively lost in the slaughter of innocent Indians.

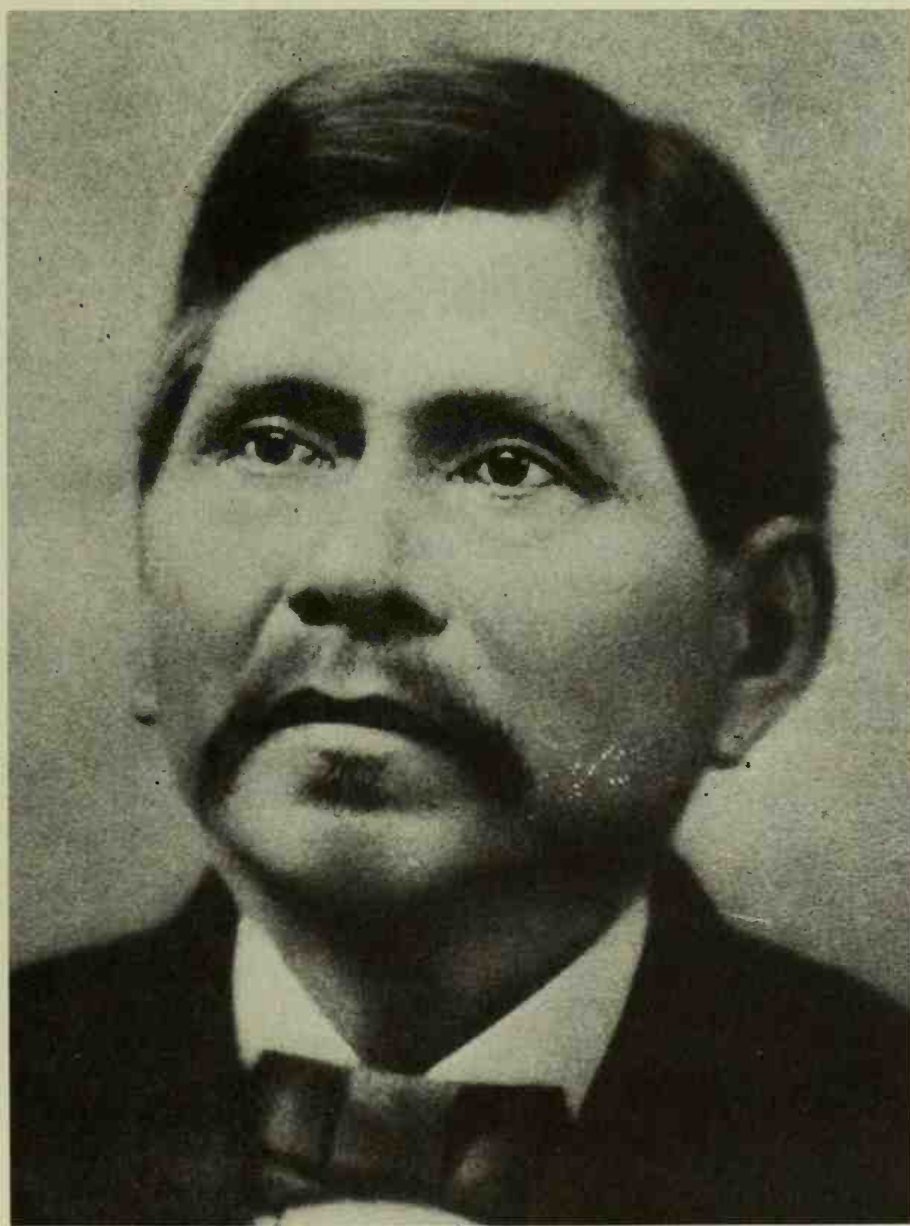
Wovoka, recognizing the inevitable, advocated reconciliation with the Whites from that time on, although he never denied his original vision as the eventual future hope of the Indian. He died at Schurz, on the Walker River Reservation in Nevada, on September 20, 1932, at the age of 74, and was buried in the little cemetery there. During his life he had only one wife, Mary, by whom he had three daughters, Daisy, Ida, and Alice and one son who died in his teens.

Allen Wright (1825-1885)

Kiliahote or Kilihote, "Let's Kindle a Fire," was a famous Choctaw preacher and political leader. He was born along the Yaknukni (Yock-anookany) River in Attala County, Mississippi on November 28, 1825.

His parents were almost full-blooded Choctaw; his father was Ishtemahilubi and his mother was of the Hayupatuklo clan. Wright regarded himself as 7/8 Choctaw.

Preparing for emigration to Indian Territory, the mother died, but the family arrived in 1832; a few years after their arrival to Indian Territory the father died, and young Kiliahote was taken in by Reverend Kingsbury, a Presbyterian missionary who was responsible for his profound religious leanings. He gave the young Kiliahote the name "Allen Wright" after an early Choctaw missionary, by which he was known for the rest of his life. A good student, Allen attended several local schools, including Pine Ridge and the Spencer Academy; subsequently he was selected to go east to complete his education. In 1852 he graduated from Union College in Schenectady, New York, with an A.B. degree, and three years later completed the M.A. degree at Union Theological Seminary in New York.



Allen Wright (1825-1885)
(Oklahoma Historical Society)

In 1856 he was ordained by the Presbyterian Church and returned to work among his own people. He had become widely recognized as a scholar in Latin, Greek, and Hebrew due to his remarkable linguistic aptitude. In addition to ministering to his people, he was also elected to the Choctaw House of Representatives, and later, to the Senate. In 1862 he served briefly in the Confederate Army. After the Civil War he was elected as Principal Chief of the Choctaw Nation in 1866, and was re-elected for another term in 1868.

At the time of the planning of the Choctaw and the Chickasaw Treaties of 1866, he was an active force in the wording of the terms, and suggested the name Oklahoma, from *okla* "red," *homma* "people," as a suitable name for the region. In time, this became the official name for the 46th state. He married a missionary, Harriet Newell Mitchell, of Dayton, Ohio, by whom he had four sons and four daughters.

Continuing with his linguistic interests, Wright published his *Chahta Leksikon*, or Choctaw dictionary, in 1880, and later translated the Choctaw and Chickasaw constitution, code of laws, and also did several hymnals, all of which have become the standard forms of these works. He died on December 2, 1885 at Boggy Depot, Oklahoma, and is buried there near his home.

Wyandanch (1600?-1659)

Also called Wyandance or Wiantance, "The Wise Speaker," was a Montauk chief who is regarded as the last major Indian leader on Long Island, New York. He was the sachem of Montauk, and at the death of his brother Pogattacut in 1653 became the Great Sachem of Paumanack. Like most of the Indians in the area, he was essentially peaceful, and is not known to have fought any major battles with the Dutch or the English. His home was on Montauk Point.

Wyandanch became a friend of Lion Gardiner, an Englishman who purchased the island of Manchonack from him on May 3, 1639 for trade cloth and other supplies; the land today is known as Gardiner's Island, in Suffolk County, New York.

In 1653, the Niantic chief Ninigret invaded the Montauk village during the wedding of Wyandanch's daughter Quashawam (also known as Momone, "Heather Flower"), kidnapped her, and held her captive until Gardiner provided the ransom which freed the girl. As a reward, Wyandanch gave the English the area of Smithtown in 1655, totaling 7000 acres, with the right to graze cattle on the land for seven years. In the late 1650s, a smallpox epidemic struck the region; lacking any immunity to the White man's diseases, most of the Indian population died, and the Long Island tribes lost almost one-third of their people.

Wyandanch at first escaped the malady, but in 1659, he too succumbed to the dread scourge; his wife Witchikittawbut survived him. There were reports that he had been poisoned, although this seems unlikely. His young son Wyancombone became tribal chief in his place, but three years later, he too, died from the disease which ended the family line.

Yellow Hand (ca. 1850-1876)

Nape-zi, from *nape*, "hand," and *zi*, "yellow," was a Cheyenne war leader about whom very little is known with the exception of one dramatic—and final—episode in his career. He was the eldest son of Chief Cut Nose.

On July 17, 1876, less than a month after Custer's defeat at the Little Bighorn, approximately 500 troops under the command of General Wesley Merritt were en route to Fort Fetterman to join General George Crook. At War Bonnet Creek, the force intercepted a band of approximately 800 Cheyenne warriors who were headed for the camp of Sitting Bull. Although no fighting immediately resulted, both sides refused to yield; there ensued a goodly amount of bluff-and-bluster by each, without any solution. Each group was trying to convince the other of their respective strength and determination to proceed.

Finally, as the eyewitness accounts testify, the Army scout and frontier hunter, "Buffalo Bill" Cody was challenged by Yellow Hand to engage him in single combat. This grew largely out of the back-and-forth defiance which had gone on for some time. Cody accepted, and the two men mounted their ponies to begin the duel.

The initial circling, looking for an opening, went on for several minutes, and suddenly Yellow Hand fired his rifle, but missed. Cody returned the fire, killing the Cheyenne's pony, and the combat continued on foot. Circling warily, each man fired again, and Cody's bullet struck his opponent, but did not kill him. The Army scout closed in, drew his knife, and stabbed the wounded Indian; Yellow Hand dropped to the ground and died. Then the warriors and soldiers who had been watching the fight jumped into action, and shortly afterwards, following desultory fighting, both sides withdrew by mutual agreement.

Chauncey Yellow Robe

(1870-1930)

Tashinagi was a Yanktonai Sioux educator who was a link between the buffalo days and the modern-day Plains Indian. He was born near Rapid City, South Dakota, about 1870, the son of Tasi Nagi (Yellow Robe); his mother was Tahcawin, "The Doe," a niece of Sitting Bull. As a boy, he was known as Canowicakte, "Kills in the Woods," a reference to his having killed a buffalo during a hunting trip.

Tashinagi was raised in the traditional way for the period, and in 1891 was taken to Carlisle Indian School by Captain Richard H. Pratt, where he proved to be an excellent pupil. He attended the Columbian Exposition in 1892, as Cadet Captain from Carlisle. Upon graduation in 1895, he was employed in Indian Schools, and in 1903 was appointed Disciplinarian at Rapid City Indian School, a post he held for most of his life.

Yellow Robe presided at the ceremonies in which President Calvin Coolidge was "adopted" into the Sioux Tribe in 1927, during the *Days of '76* celebration at Deadwood, South Dakota. The famous presentation of the feather war bonnet to Coolidge became a newsworthy photograph which was featured throughout the world.

In 1913, he spoke out angrily against a motion picture written around the Wounded Knee affair, featuring "Buffalo Bill" Cody, criticizing the making of a movie based upon such a tragedy. He was a member of the Masonic Order in Rapid City, and frequently appeared as a speaker. A notable orator, in 1920 he was invited to relate some episodes from his early life over the newly opened radio station WCAT. As he talked, he became more and more animated, and suddenly exploded in a great war whoop, blowing out the transmitter tube, and completely shutting down the infant station.

He was always active in Indian affairs, seeking a better understanding between White and Indian, and in an effort to present a truer picture, he participated in *The Silent Enemy*, sponsored by the American Museum of Natural History in 1929. During the filming of the picture, he caught a bad cold and died at Rockefeller Institute Hospital from pneumonia on April 6, 1930. He had married a French Canadian nurse, by whom he had four children—Evelyn, Rosebud, Chauncina, and Chauncey, Jr.

Chauncey was buried at Mountain View Cemetery, in Rapid City, South Dakota.



Man's Otter-Fur Turban, Decorated with Beadwork; Winnebago
(Museum of the American Indian)

Yellow Thunder (ca. 1774-1874)

Wakunchakukah or Waunkauntshawzeekau was an important Winnebago leader who figured prominently in the disposal of tribal lands in the Green Bay area of Wisconsin. He was born near Lake Winnebago about 1774, and seems to have led a relatively quiet life during his early youth.

During the early part of the 19th century, the Winnebago owned all of the land surrounding Lake Winnebago and Green Bay, inhabiting several small villages scattered throughout the region. Following the War of 1812 and White expansion into the Midwest, the United States government determined to settle the Indians in the Great Lakes onto reservations, negotiating with them for land cessions. A new reservation was set aside for the Winnebago in Iowa and another in Minnesota.

There was considerable dissent among the Indians, since most of them did not want to leave their lush, fertile homeland to move to less hospitable, unknown regions. The Black Hawk War, although an unsuccessful Indian effort, had stirred many of the people to hostility, and the authorities took considerable pains to try to achieve peaceful settlement of land purchases.

Accordingly, Yellow Thunder and several other Winnebago chiefs were invited to travel to Washington to meet the leading politicians of the day, and to try to influence their feelings about disposing of their lands. On November 1, 1837, the group was induced to sign a treaty

which abandoned their claims to all of their Wisconsin lands, and to move west of the Mississippi River within eight months.

When pressed to move, the Indians protested bitterly, charging that they had been lied to—that they had been told they would have eight years to move, instead of eight months. But in 1840, troops were dispatched to remove them by force, rumors flew that Yellow Thunder was intending to lead a revolt in protest against the action, and he was put in chains. This was not true, and he was later released; but the troops proceeded with the removal to the reservations which are inhabited today by the Winnebago in the two states designated as their new homes.

Shortly afterwards, Yellow Thunder appeared with his wife at their old home, where he quietly entered a homestead claim to 40 acres, as was prescribed by the terms, north of Portage, Wisconsin. He lived there until his death in February 1874. It has been suggested that he was allowed to remain unmolested on his homestead in recognition of his original role in the negotiations for the land treaty. He was respected as a major tribal figure by his people and his advice was heeded in council. Following his death, a monument was erected in his memory on July 27, 1909, north of Baraboo, Wisconsin.

Yellow Wolf (1856–1935)

Hermene Moxmox, a nephew of the Nez Percé Chief Joseph, was a warrior and scout during the Nez Percé War. But more important, he was to tell in vivid detail the story of that war and its aftermath from the Indian point of view. In 1877, when the War took place, Yellow Wolf was 21 years old; he had already established a reputation as a hunter and a marksman. Also, like many of his tribe, he was superb at breaking and training horses. Because mobility and sharpshooting were two key elements in the 1600-mile Nez Percé success in their retreat toward Canada, Yellow Wolf played an important role.

One essential facet to Nez Percé philosophy was respect for individual choice. Though the majority might prefer a particular choice of action, the individual or band which elected an alternate solution was neither held in disrespect nor prevented in any way from following it through. Thus, at the final, crucial battle of the war in Bear Paws, Montana, between September 30 and October 5, 1877, councils were held to decide on a course of action. While Joseph and the majority of the surviving Indians surrendered, some chose to escape to refuge in Canada and find Sitting Bull's group, Yellow Wolf was among them. Those who surrendered were sent to Indian Territory (Oklahoma), which violated the surrender agreement. In Indian Territory the climate, malaise, and malaria devastated the tribe.

The United States government was disturbed by the dissident Nez Percé who had amicably joined their former Sioux enemies who were also in exile in Canada. Delegations were sent to try to induce them to return to the United States, but, as the Indians were to discover, the promises made in this effort were rarely honored later.



Woven Cornhusk Wallet; Nez Percé
(Museum of the American Indian)

With a band of 13 men, 9 women, and several children, Yellow Wolf capitulated, and returned to the United States in 1888, hoping to settle with his people on the Lapwai Reservation in Idaho. In spite of his efforts to avoid Whites en route, skirmishes occurred, and government forces were sent to capture the small band. The result was that Yellow Wolf and his people were sent to Indian Territory, where they joined Joseph and the others who had surrendered earlier at Bear Paws.

In 1895, after six years of pleading with the government, the Nez Percé were divided, and some were indeed sent to the Lapwai Reservation; but Joseph, Yellow Wolf, and others were sent to the Colville Reservation in Washington. This action was taken partly for punishment, and partly out of fear that a new uprising might be generated. Joseph never lived on his homeland again; he died at Colville Reservation in 1904.

In 1908, a White man, Lucullus McWhorter, became acquainted with Yellow Wolf and urged him to tell the Nez Percé story. His accurate descriptions and keen insight into the extraordinary ordeal faced by his people provided a moving history of the event, which was published as *Yellow Wolf* in 1940, five years after the death of the old warrior. McWhorter described Yellow Wolf as a tall, handsome man of somber bearing and sensitive demeanor. His seriousness would no doubt be due to the history of his people which he was narrating. And, too, it was perhaps due to his contrasting memories of the War and his early life in his beloved Wallowa Valley home. He evoked the latter beautifully, when comparing it to his life in Indian Territory: "No mountains, no springs, no clear running rivers. Thoughts come of the Wallowa where I grew up. Of my own country when only the Indians were there. Of tepees along the bending river. Of the blue water lake, wide meadows with horse and cattle herds. From the mountain forests, voices seemed calling. I felt as dreaming. Not my living self."

Shortly after completing his narrative, Yellow Wolf died at Colville in 1935, one of the last of those who had taken a major part in the Nez Percé War of the Pacific Northwest.

Youkioma (ca. 1880-1929)

Yukioma, Yukeoma, or Youkeoma, from Hopi "Nearly Complete," or "Almost Perfect," was an Oraibi chief who was one of the key participants in a historic confrontation which resulted in the complete division of that village. He was born at Old Oraibi about 1880, a member of the Kokop clan.

Toward the end of the 19th century the Hopi people on Third Mesa had become deeply divided between those who opposed cooperation with the White man—commonly termed the Hostiles or Conservatives—and those who felt that accommodation was inevitable, and were known as the Friendlies or Progressives. Lolóloma, the hereditary chief in 1891, tended to follow a Progressive policy. He was opposed by

many of his people, led primarily by Lomahongyoma, who split from the Friendly faction that summer, and claimed to be the "real chief" of Oraibi, since more people agreed with him than with Lolóloma.

The ceremonial life of the village was split as was the whole social and economic pattern. Children were withdrawn from school, troops were brought in to capture them and take them back to the new school established at Keams Canyon, by force. The chief, Lolóloma, was taken as a prisoner to Fort Wingate, along with several subchiefs, thereby antagonizing some of the very people who had been sympathetic to the Whites.

Youkioma comes into prominence at the time of the actual split, at the turn of the century. The rift between Lolóloma and Lomahongyoma had widened, and had become so bitter as to be insoluble. Harassed on all sides by internal factionalism, well-meaning civilians, missionary intrigue, and military force, the Hopi become so confused and antagonized that every suggestion, no matter how intelligent or sound, was rejected. In 1902 Lolóloma died, and his rival, Lomahongyoma, now an old man, retired from the front lines of political action.

Into this arena stepped two new, young antagonists: Tawaquaptewa, the nephew and successor of Lolóloma, and Youkioma, who became the head of the Conservative faction. Both were remarkably similar: small in stature, ambitious, somewhat devious, and tenacious in their personalities. They sharpened and renewed the conflict, giving it a more pointed focus. In 1904 religious rivalry caused a clash between the two forces, with the result that in 1906, two, instead of one, vital ceremonies were conducted by the rival parties—an unprecedented departure from the usual Hopi practice.

This brought the bitter feelings to a head. Tawaquaptewa sent to the outlying Oraibi colony of Moenkopi for support, while Youkioma planned his own strategy to gather strength for the coming battle, which was now recognized as inevitable. In late August, the Hostile people were scheduled to hold the celebrated Snake Dance; to allow more time, they postponed the rites until September 5, 1906. On the night of September 6, 1906 meetings were held in the rival headquarters to plan for the approaching clash. While everyone wanted to avoid bloodshed, no one was willing to abandon their strong position. A few Whites tried to intervene, threatening to bring troops in if the situation got out of hand.

On the morning of September 7, 1906 a few minor skirmishes took place, during which Youkioma was physically ejected from the house of one of the Progressives. Finally, late in the afternoon, a large group of men, divided more or less evenly, faced each other on level ground near the village. Youkioma faced his rival, Tawaquaptewa, and drew a long line in the earth with his foot, saying, "If your people force us away from the village and are strong enough to pass me over this line, it will be done. But if we pass you over the line, it will not be done." He then placed himself exactly in the center of the line, facing Oraibi.

The struggle was on. Observers say that it was a general push-of-war, in which Youkioma was seen to be forced back and forth over



Youkioma (1880-1929)
(Museum of Northern Arizona)



Carved Wooden Kachina Doll Representing Masau'u Kachina; Hopi
(Museum of the American Indian)

the line several times, on occasion "squirting" up into the air over the shoulders of his backers. He was badly mauled in the effort, and in the end, the Hostiles were clearly forced back away from the village.

After catching his breath, Youkioma admitted defeat, and with his followers gathered up their possessions, and walked away from Oraibi to the north. They stopped about seven miles distant, where there were good springs, and eventually established the village of Hotevilla, starting with a population of about 400 people. Although the new village had a difficult birth, it eventually prospered, in time becoming even larger than its parent; it is still known as one of the most conservative Hopi villages.

The surprising reaction of White authorities further deteriorated Indian relations: Youkioma and several of his leaders were jailed, in spite of the fact that a peaceful, bloodless solution had been worked out by the Indian people themselves. This deprived the exiled Hopi of their leadership just at a time when such direction was needed most. This foolish action only embittered Youkioma even more. He became a sour, bitter old man, so obstinate in any dealings with the Whites that he was jailed eight times, sent to Carlisle for a brief period of "rehabilitation," and once went to Washington, D.C., with Indian Agent Lawshe in 1911 in an effort to win him over by a show of government power. He met President Taft and was photographed with several of the leading political figures of the day.

There seems little question that Youkioma was a difficult man to live with, let alone deal with. But he supported the best interests of his people as he saw them—no doubt with some degree of self-interest—and he was a key figure in one of the most remarkable examples of Indian factional dispute in history. Rarely has there been an opportunity to establish a permanent record of what must have happened many times in the prehistoric past. As he grew older, Youkioma retired more and more from active participation in village affairs, and continued to live at Hotevilla until his death in 1929.

Young Bear (ca. 1868–1933?)

Maqui-banasha was a Mesquakie (Fox) chief who was one of several individuals in the same lineage to carry the name. He was the oldest son of Pushetonequa, one of the most prominent leaders of the Fox people in the 19th century.

After the tribe settled on a new reservation in Iowa, Young Bear became chief. He was interested in preserving as much of the traditional culture as he could, and became a major exponent of that effort, promoting the revival of arts and crafts, recording myths and other tribal accounts, in the recognition that this was one of the few ways the declining morale of his people could be lifted. Their population was dwindling and intermarriage was threatening the integrity of the Fox blood line which resulted in general malaise among the people.

In an interview published in the *Annals of Iowa* in 1928, Young Bear brooded: "Our race will soon be no more . . . we are losing our customs, habits, and many of our arts are past and gone. The government is educating our people, and when our children come back to our homes they are not as we have taught them."

Young Bear continued to work to overcome that negative effect, and his work, in fact, did stimulate a certain degree of renaissance in Fox cultural activities, which he was fortunately able to see before his death at Tama in 1933.

Young Man Afraid of His Horses (ca. 1830–1900)

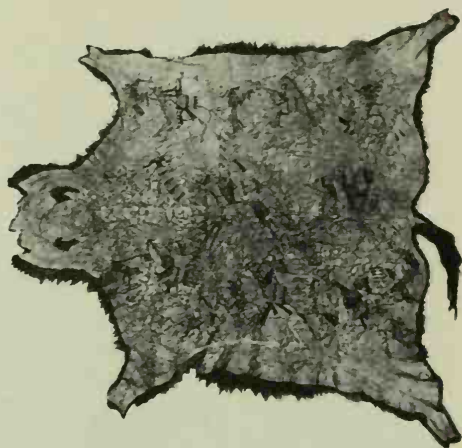
Tasunka Kokipapi was a subchief under Red Cloud, who counseled his Oglala Sioux people during the turbulence of the last half of the 19th century. His name is usually misunderstood by most Whites: it translates as "The Young Man of Whose Horses They Are Afraid," or perhaps more accurately, "Young Men Fear His Horses"—a reference to his being so powerful in war that his enemies even fear his horses.

Although he was, in fact, a hereditary chief and therefore in line to seniority over his people, he yielded—by force or by conviction—to the superior abilities of Red Cloud. During the 1860s he was one of the warrior chiefs who led the Oglala Sioux in holding back White expansion for many years.

By the treaty of 1868 the United States solemnly agreed not to take any more land without the consent of three-quarters of the tribe's adult males. In the 1870s gold seekers and settlers often encroached upon Sioux lands, but even then Red Cloud and his chiefs did not join in the battles against Custer and other Army troops in 1876. Young Man Afraid of His Horses was a strong friend of the Whites all during this period. He broke with Red Cloud to side with Indian Agent Valentine T. McGillicuddy in a struggle for power on the reservation—yet he was stoutly opposed to proposals advanced by the United States for further acquisition of Sioux lands. During this period he was installed by the White authorities as President of the Pine Ridge Indian Council and was taken on several trips to Washington, D.C., but still refused to change his position on land sales.

In 1890, the climax of Wovoka's new Messiah message—the Ghost Dance—captured the imagination and kindled the hopes of the Sioux. The events of the last 20 years—forced land sales, unfulfilled treaties, decreased or diverted food allotments, political duplicity—all made him as unhappy as most Sioux, but he did not believe in the supposed power of the Ghost Dance. Accompanied only by American Horse, he tried to convince his people that to follow the Dancers meant disaster.

After the massacre at Wounded Knee Creek, Young Man Afraid of His Horses realized that Sioux resistance was finished, and that no longer was any help possible from that direction. He got in touch with

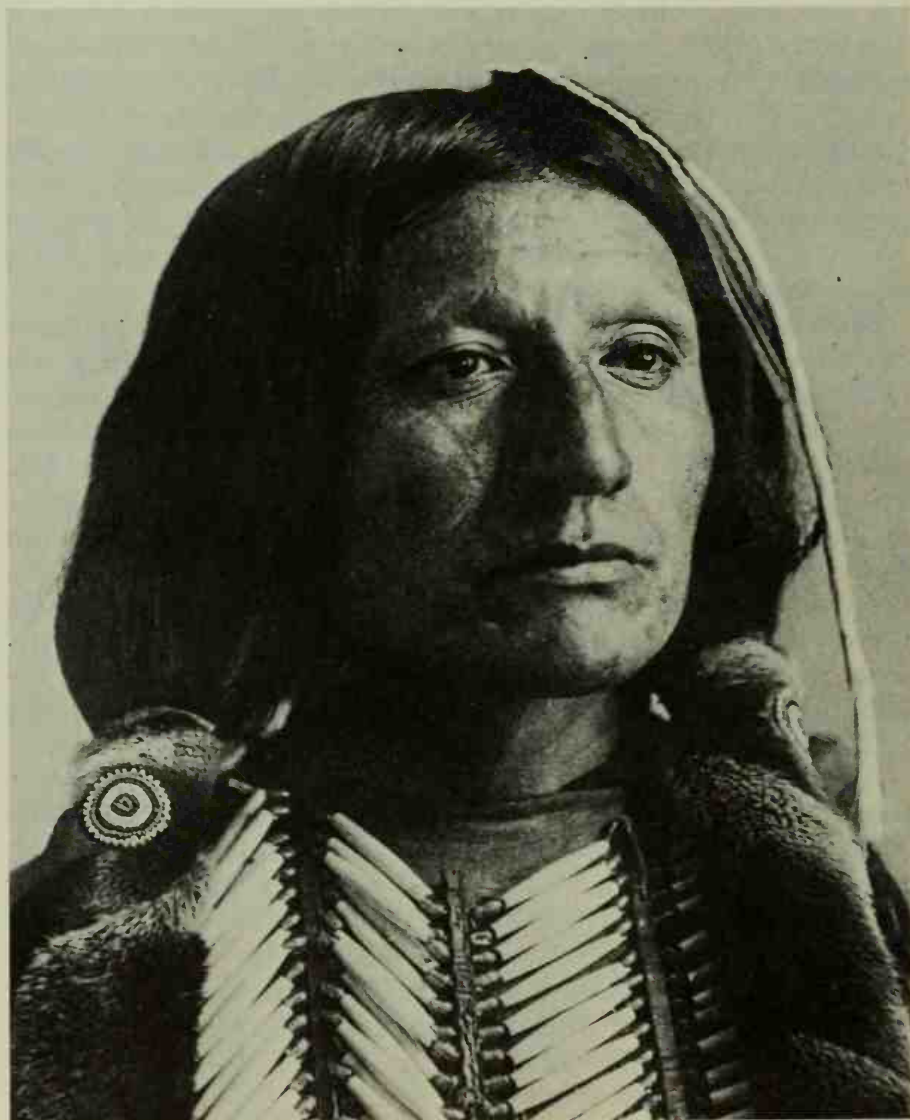


Buffalo Hide Robe, Painted by Young Man Afraid of His Horses; Sioux
(*Museum of the American Indian*)

as many of the Sioux camps as he could, telling them to trust General Miles and to make whatever terms of peace they could, and to surrender. He was convinced that this was the only way to save the lives of his people. He was opposed primarily by Short Bull and Kicking Bear, who threatened to shoot any Indian who left the prairies for reservation life.

Actually, it was indeed all over. The defiance of the few holdouts was based more upon fear of punishment if captured than of true conviction. Their followers were of even less confidence; they had seen their fellow Dancers lying dead in the snow, the much-touted Ghost Shirts full of bullet holes and stained with the blood of the warriors. It took two weeks, but finally, some 3500 Sioux swelled the population at Pine Ridge Agency, finished with fighting, and concerned only with caring for the wounded, sick, and starving men, women, and children, refugees from the tragedy of the past December.

Young Man Afraid of His Horses took a leading role in the subsequent negotiations during the early 1890s which led to a somewhat fairer treatment of the Sioux, but even at the time of his death in 1900.



Young Man Afraid of His Horses
(1830-1900)
(*Nebraska State Historical Society*)

he realized that the day of equal justice had not arrived. To some Indians he was an apologist for the White authorities who regarded him with respect and showered him with attention. But to many other Indian people, he was protecting the best interests of the Sioux in the only way he felt would succeed. He was about 70 when he died at Pine Ridge Reservation in South Dakota.

Zotom (1853-1913)

"The Biter," or "Hole Biter," also called Podaladalte, "Snake Head," was a Kiowa warrior, artist, and missionary who was one of the group of Indian prisoners transported to Fort Marion, Florida, in 1875. Little is known of his birth; he was apparently born in 1853 to Keintikhead, "White Shield," and his mother was Sahpooly, "Owl"; both parents were full-blooded Kiowa. As a young man Zotom participated in many Kiowa raids into Texas and Mexico, stealing horses and whatever other booty could be obtained.

He was captured in 1875, and with some 71 other Plains warriors was sent to Fort Marion for imprisonment and rehabilitation. There, he was initially sullen and rebellious; however, he eventually emerged from his angry shell, and very quickly developed as one of the most promising inmates of the Fort. His special talents as a painter became evident, and his decorated ladies' fans were in great demand. A strong man with a graceful body, he was also a gifted dancer. He was the camp bugler in addition to being one of the hardest workers.

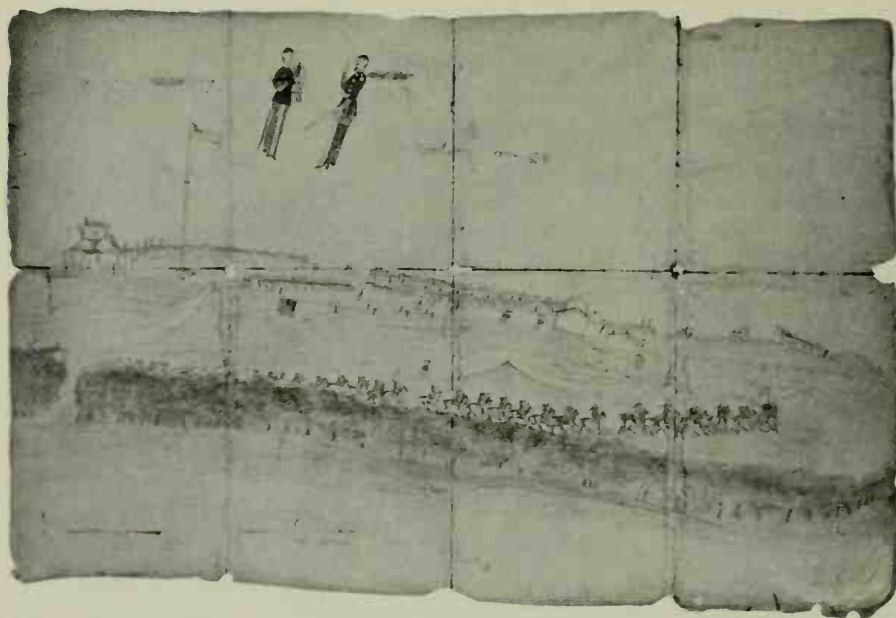
In 1878, Zotom and some others went off to study at Hampton Institute in Virginia, but after a few months he moved on to Paris Hill, near Utica, New York. There he was sponsored by Reverend and Mrs. John B. Wicks, who supported his study for the Episcopalian ministry. He had embraced Christianity in October of that year, and was baptized Paul Caryl Zotom. After three years of study he was ordained a deacon on June 7, 1881, and sent to Indian Territory to establish an Episcopal mission to the Kiowa. This was not an easy task, and Zotom was not really prepared to handle it. It was easy and natural to be a Christian in the midst of the faithful, fervent churchgoers of the East; but on the Plains of the West, where people were suspicious of all things White, the young Kiowa must have felt something like a traitor.

Yet his White sponsors were patient and generous for a time, continuing his allowance even after he had participated in a forbidden Sun Dance. When their support lagged—and especially during a period when he was the sole Episcopal worker in the field—he appealed to the bishop for help, and a replacement for the missing personnel. Caught between two cultures, the mercurial, brilliant Zotom was unable to sense just where he belonged. In 1889 the bishop paid him a visit, and was outraged to find him in Indian clothing—choosing to see this as an outward sign of an inward fall from grace. As a result, he was dropped as a missionary, and in 1894 he lost his position as deacon.

Because of his many unanswered pleas for help which had gone unanswered, Zotom felt let down by his church, and the next year he joined the congregation of Isabel Crawford, a local Baptist missionary, but this also did not live up to his expectations. He ultimately joined the Native American Church, where the peyote-based rituals more completely answered his spiritual needs.

He also turned more and more to art for economic support. One of the more interesting projects he completed was the painting of model tepee coverings for the Omaha Exposition of 1898, and a series of buckskin shield covers, which provided important ethnological and artistic materials. He died in Oklahoma on April 27, 1913, at the age of 60. He married three times—to Keahpaum, "Prepared Meat," a Kiowa from whom he was divorced after having one son; Mary Yeagtaupt, "Thrusting the Lance to Both Sides," a Crow-Comanche, whom he also divorced; and his last wife was Mary Aungattay (also known as Mary Buffalo), "Standing in the Track," a Kiowa woman who bore him several children.

Scene at Fort Sill, Indian Territory;
by Zotom
(*Museum of the American Indian*)



For Further Reading

The following sources were consulted in the preparation of this book. They offer further background information and are of value to those readers interested in expanding their knowledge of the lives and careers of individual Indian people, and the world in which they lived. This listing is by no means complete, and it should be borne in mind that most of these volumes will include their own individual bibliographies.

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ABNAKI

Abomazine

APACHE

Chiricabua

Cochise

Geronimo

Naiche

Nana

Coyotero

Eskaminzim

Mimbrenño

Mangas Coloradas

Victorio

ARAPAHO

Little Raven

Carl Sweezy

BANNOCK

Tendoy

Tyhee

BLACKFOOT

Mountain Chief

Hart M. Schultz

Two Guns White Calf

CATAWBA

Haiglar

CAYUSE

Tuekakas

CHEROKEE

Attakullakulla

Elias Boudinot

Bowl

Dennis W. Bushyhead

Jesse Chisholm

Dragging Canoe

Stephen Foreman

Will West Long

Oconostota

John Ridge

Major Ridge

Rollie Lynn Riggs

Will Rogers

John Ross

Sequoayah

Redbird Smith

Nancy Ward

Stand Watie

CHEYENNE

James Bear's Heart

Black Kettle

William Cohoe

Dull Knife

Howling Wolf

Little Wolf

Roman Nose

Tall Bull

Two Moon

Wooden Leg

Yellow Hand

CHINOOK

Comcomly

CHIPPEWA

Charles A. Bender

Flat Mouth

Hole in the Day

Rocky Boy

William W. Warren

White Cloud

CHOCTAW

Peter P. Pitchlynn

Pushmataha

Red Shoes

Allen Wright

COMANCHE

Peta Nocona

Quanah Parker

Ten Bears

CREE

Payepot

Poundmaker

Louis Riel

CREEK

Acee Blue Eagle

Crazy Snake

Thomas Gilcrease

Isparhecher

Alexander McGillivray

William McIntosh

Menewa

Mary Musgrove

Pleasant Porter

Alexander L. Posey

Jerome R. Tiger

Tomochichi

William Weatherford

CROW

Arapoosh

Curly

Plenty Coups

Sword Bearer

Two Leggings

White Man Runs Him

DELAWARE

Black Beaver

Delaware Prophet

Gelelemend

Hopocan

Charles Journeycake

Roberta C. Lawson

Tammany

Teedyuscung

White Eyes

FOX

William Jones

Poweshiek

Taimah

Young Bear

HAIDA

Charles Edensaw

HURON

Dekanawida

Walk in the Water

IROQUOIS

Cayuga

Logan

Mohawk

Joseph Brant

Molly Brant

Hendrick

Hiawatha

Emily Pauline Johnson

Kateri Tekakwitha

Eleazar Williams

Oneida

Half King

Shikellamy

Skenandoa

Onondaga

Dekanisora

Daniel Garakonthie

Sadekanakte

Seneca

Blacksnake

Cornplanter

Handsome Lake

Arthur C. Parker

Ely S. Parker

Red Jacket

Tuscarora

John N. B. Hewitt

Sakarissa

KALISPEL

Charlot

KANSA

Charles Curtis

Washunga

KAWIA

Juan Antonio

Ramona

KICKAPOO

Kenakuk

KIOWA

Spencer Asah

James Auchiah

Big Bow

Big Tree

Dohasan

Jack Hokeah

Kicking Bird

Lone Wolf

Stephen Mopope

Satanta

Setangya

Stumbling Bear

Monroe Tsatoke

Wooden Lance

Zotom

KWAKIUTL

George Hunt

Mungo Martin

LUISEÑO

Wa-Wa-Chaw

MAHICAN

John Konkapot

Daniel Ninham

John W. Quinney

Wannalancet

MANDAN

Mato Tope

MENOMINI

Oshkosh

Tomah

MIAMI

Francis Godfroy

Little Turtle

MODOC

Bogus Charley

Hooker Jim

Kintpuash

Scarface Charlie

Schonchin

Winema

MOHAVE

Irateba

MOHEGAN

Samson Occom

Uncas

MONTAUK

Wyandanch

NARRAGANSETT

Canonchet
 Canonicus
 Miantonomo

NAVAJO

Atsidi Sani
 Barboncito
 Henry Chee Dodge
 Ganado Mucho
 Ned Harathli
 Hosteen Klah
 Manuelito
 Gerald Nailor
 Quincy Tahoma

NEZ PERCÉ

Chief Joseph
 Lawyer
 Looking Glass
 Toohulhulsote
 White Bird
 Yellow Wolf

NIANTIC

Ninigret

OJIBWA

George Copway
 Peter Jones

OMAHA

Francis LaFlesche
 Susan LaFlesche
 Susette LaFlesche
 Joseph LaFlesche

OSAGE

Bacon Rind
 Fred Lookout
 Pawhuska
 Clarence L. Tinker

OTTAWA

Pontiac

PAIUTE

Tavibo
 Winnemucca
 Sarah Winnemucca
 Wovoka

PAMUNKEY

Queen Anne

PAUTUXET

Squanto

PAWNEE

Petalésharo

PEMAQUID

Samoset

PENNACOOK

Passaconaway

PEQUOT

Sassacus

PIMA

Ira H. Hayes

POCASSET

Weetamoo

PONCA

Standing Bear

POTAWATOMI

Leo Pokagon
 Simon Pokagon
 Sagaunash
 Shábona

POWAHATAN

Opechancanough
 Pocahontas
 Powhatan

PUEBLO

Cochiti'
 Ben Quintana
Hopi
 Waldo Mootzka
 Nampeyo
 Louis Tawanima
 Tawaquaptewa
 Youkioma
San Ildefonso
 Awa Tsireh
 Crescencio Martínez
 Julián Martínez
 Oqwa Pi
 Popovi Da
 Tonita Peña
San Juan
 Popé
Santa Clara
 Edward P. Dozier

SALISH

Duwamish
 Seattle
Sinkiuse
 Moses

Spokane

Spokane Garry

SAUK

Black Hawk
 Keokuk
 Jim Thorpe

SEMINOLE

Billy Bowlegs
 John Jumper
 Micanopy
 Opothleyaholo
 Osceola
 Wildcat

SHAWNEE

Thomas W. Alford
 Cornstalk
 High Horn
 Ernest Spybuck
 Tecumseh
 Tenskwátawa

SHOSHONI

Sacajawea
 Washakie

SIOUX

Brûlé
 Big Mouth
 Crow Dog
 Hollow-Horn Bear
 Short Bull
 Spotted Tail
 Two Strike
Hunkpapa
 Gall
 Rain in the Face
 Sitting Bull
Mdewakanton
 Little Crow
 Red Wing
 Wapasha
Miniconjou
 Big Foot
 Hump

Oglala

American Horse
 Amos Bad Heart Bull
 Black Elk
 Crazy Horse
 Iron Tail
 Red Cloud
 Sitting Bull
 Young Man Afraid of
 his Horses

Santee

Charles A. Eastman
 Herbert B. Fowler
 War Eagle

Teton

John Grass
 Red Tomahawk

Wabpekute

Inkpaduta

Wahpeton

John Otherday

Yankton

Gertrude S. Bonnin
 Ella C. Deloria

Yanktonai

Waneta
 Chauncey Yellow Robe

TIONANTATI

Adario

TLINGIT

Shakes

UTE

Colorow
 Ignacio
 Ouray
 Walkara

WAMPANOAG

Annawan
 Massasoit
 Metacom

WANAPUM

Smohalla

WASHO

Datsolalee

WINNEBAGO

Henry Roe Cloud
 Angel DeCora Dietz
 Mountain Wolf Woman
 Red Bird
 Yellow Thunder

WYANDOT

Leatherlips
 Tarhe

YAHÍ

Ishi

YAKIMA

Kamaiaikin

YAVAPAI

Carlos Montezuma

Chronology

1525-1575	Hiawatha	1732-1810	Leatherlips	1800-1877	Kamaiakin
1545-1644	Opechancanough	1735-1795	Molly Brant	1800-1944	Shakes (<i>family</i>)
1550-1600	Dekanawida	1735-1815	Handsome Lake	1801-1871	John Otherday
1550-1618	Powhatan	1735-1836	Cornplanter	1802-1856	Peter Jones
1560-1637	Sassacus	1738-1824	Nancy Ward	1803-1839	Elias Boudinot
1565-1647	Canonicus	1742-1807	Joseph Brant	1803-1839	John Ridge
1565-1665	Passaconaway	1742-1818	Tarhe	1803-1868	Black Kettle
1580-1622	Squanto			1804-1838	Osceola
1580-1662	Massasoit	1750-1825	Red Wing	1804-1900	Washakie
1590-1653	Samoset	1752-1812	Little Turtle	1805-1866	Dohasan
1595-1617	Pocahontas	1752-1817	Tomah	1805-1868	Jesse Chisholm
		1756-1830	Red Jacket	1806-1871	Stand Watie
1600-1643	Miantonomo	1756-1839	Bowl	1806-1880	Black Beaver
1600-1659	Wyandanch	1759-1793	Alexander McGillivray	1806-1881	Peter P. Pitchlynn
1600-1676	Daniel Garakonthie	1760-1825	Pawhuska	1807-1881	Stephen Foreman
1600-1678	Ninigret	1760-1859	Blacksnake	1807-1882	White Bird
? -1676	Annawan	1764-1824	Pushmataha	1808-1855	Walkara
1606-1682	Uncas	1765-1830	Comcomly	1809-1893	Ganado Mucho
? -1690	Pope	1765-1865	Menewa	1810-1857	Wildcat
1625-1700	Wannalancet	1767-1838	Black Hawk	1810-1859	Billy Bowlegs
1625-1701	Tammany	1768-1813	Tecumseh	1810-1870	Tavibo
1630-1676	Canonchet	1768-1837	Tenskwátawa	1810-1871	Setangya
1639-1676	Metacom	1770-1839	Major Ridge	1810-1877	Toolhulhulsote
1640-1701	Sadekanakte	1774-1860	Flat Mouth	1810-1883	Dull Knife
		1774-1874	Yellow Thunder	1810-1888	Colorow
1650-1676	Weetamoo	1775-1812	High Horn	1810-1895	Nana
1650-1701	Adario	1775-1825	William McIntosh	1811-1892	Spokane Garry
1650-1725	Queen Anne	1775-1825	Walk in the Water	1812-1874	Cochise
1650-1730	Dekanisora	1775-1841	Leo Pokagon	1813-1845	Poweshiek
1650-1739	Tomochichi	1775-1859	Shábona	1814-1878	Irateba
1656-1680	Kateri Tekakwitha	1776-1843	Sequoyah	1815-1873	Schonchin
1675-1724	Abomazine	1780-1822	William Weatherford	1815-1878	Inkpaduta
? -1748	Shikellamy	1780-1841	Sagaunash	1815-1907	Smohalla
1680-1755	Hendrick	1780-1849	Micanopy	1816-1908	Payepot
1690-1763	Haiglar	1783-1848	Keokuk	1817-1889	Little Raven
		1783-1863	Juan Antonio	1817-1894	Charles Journeycake
1700-1748	Red Shoes	1784-1812	Sacajawea	1818-1863	George Copway
1700-1754	Half King	1785-1851	War Eagle	1818-1894	Manuelito
1700-1763	Mary Musgrove	1785-1852	Kénakuk	1820-1863	Little Crow
1700-1775	John Konkapot	1788-1828	Red Bird	1820-1871	Barboncito
1700-1778	Attakullakulla	1788-1858	Eleazar Williams	1820-1879	Lone Wolf
1705-1763	Teedyuscung	1788-1866	Seattle	1820-1880	Ouray
1706-1816	Skenandoa	1790-1830	Taimah	1820-1896	Jumper
1710-1778	Daniel Ninham	1790-1834	Arapoosh	1820-1904	Little Wolf
1710-1783	Oconostota	1790-1840	Francis Godfroy	1822-1909	Red Cloud
1718-1876	Wapasha (<i>family</i>)	1790-1866	John Ross	1823-1877	Looking Glass
1720-1769	Pontiac	1790-1871	Tuekakas	1823-1881	Spotted Tail
1720-1777	Cornstalk	1791-1863	Mangas Coloradas	1825-1853	William W. Warren
1722-1811	Gelelemend	1792-1873	Ten Bears	1825-1861	Peta Nocona
1723-1780	Logan	1795-1848	Waneta	1825-1868	Hole in the Day
1723-1792	Samson Occom	1795-1858	Oshkosh	1825-1871	Tyhee
1725-1775	Delaware Prophet	1795-1876	Lawyer	1825-1879	Hooker Jim
1725-1794	Hopocan	1797-1832	Petalésharo	1825-1880	Victorio
1730-1778	White Eyes	1797-1855	John W. Quinney	1825-1885	Allen Wright
1730-1792	Dragging Canoe	1798-1862	Opothleyaholo	1825-1890	Big Foot
1730-1810	Sakarissa	1800-1861	Mato Tope	1825-1890	Eskaminzin

1826-1898	Dennis W. Bushyhead	1848-1908	Hump	1871-1909	William Jones
1828-1895	Ely S. Parker	1848-1932	Winema	1871-1919	Angel DeCora Dietz
1828-1913	Ignacio	1848-1942	Mountain Chief	1872-1934	Two Guns White Calf
1829-1899	Moses	1849-1932	Plenty Coups	1873-1908	Alexander L. Posey
1829-1902	Isparhecher			1875-1938	Gertrude S. Bonnin
1829-1908	Standing Bear	1850-1876	Yellow Hand	1878-1940	Roberta C. Lawson
1829-1909	Geronimo	1850-1880	Bogus Charley	1879-1935	Will Rogers
1830-1868	Roman Nose	1850-1913	Hollow-Horn Bear	1879-1962	Mungo Martin
1830-1869	Tall Bull	1850-1916	Iron Tail	1879-1969	Louis Tawanimá
1830-1870	Atsidi Sani	1850-1918	Redbird Smith	1880-1929	Youkioma
1830-1873	Big Mouth	1850-1927	Howling Wolf	1880-1953	Carl Sweezy
1830-1878	Satanta	1851-1882	James Bear's Heart	1881-1955	Arthur C. Parker
1830-1898	White Cloud	1853-1913	Zotom	1882-1960	Tawaquaptewa
1830-1899	Simon Pokagon	1853-1931	Red Tomahawk	1882-1970	Hart M. Schultz
1830-1900	Big Bow	1854-1903	Susette LaFlesche	1883-1949	Ernest Spybuck
1830-1900	Young Man Afraid of His Horses	1854-1924	William Cohoe	1883-1954	Charles A. Bender
1830-1908	Washunga	1854-1933	George Hunt	1884-1950	Henry R. Cloud
1831-1900	Charlot	1855-1925	White Man Runs Him	1884-1960	Mountain Wolf Woman
1832-1903	Stumbling Bear	1856-1935	Yellow Wolf	1887-1942	Clarence L. Tinker
1832-1904	Chief Joseph	1857-1921	Naiche	1888-1953	Jim Thorpe
1832-1915	Two Strike	1857-1932	Francis LaFlesche	1888-1971	Ella C. Deloria
1834-1890	Sitting Bull, <i>Hunkpapa</i>	1858-1932	Wovoka	1888-1972	Wa-Wa-Chaw
1834-1907	Tendoy	1858-1939	Charles A. Eastman	1890-1918	Crescencio Martínez
1835-1875	Kicking Bird	1858-1940	Wooden Leg	1890-1962	Thomas Gilcrease
1835-1905	Rain in the Face	1859-1923	Curly	1895-1949	Tonita Peña
1835-1910	Crow Dog	1859-1937	John N. B. Hewitt	1897-1943	Julián Martínez
1835-1925	Datsolalee	1859-1942	Nampeyo	1898-1956	Awa Tsireh
1837-1873	Kintpuash	1860-1914	Rocky Boy	1898-1974	Stephen Mopope
1837-1896	Scarface Charlie	1860-1916	Ishi	1899-1954	Rollie L. Riggs
1837-1918	John Grass	1860-1931	Wooden Lance		
1839-1924	Charles Edensaw (<i>family</i>)	1860-1932	Bacon Rind	1900-1969	Jack Hokeah
1840-1895	Gall	1860-1936	Charles Curtis	1900-1971	Oqwa Pi
1840-1907	Pleasant Porter	1860-1938	Thomas W. Alford	1904-1937	Monroe Tsatoke
1840-1908	American Horse	1860-1947	Henry Chee Dodge	1906-1974	James Auchiah
1841-1876	Sitting Bull, <i>Oglala</i>	1860-1949	Fred Lookout	1908-1954	Spencer Asah
1841-1877	Crazy Horse	1861-1913	Emily P. Johnson	1909-1959	Acee Blue Eagle
1842-1886	Poundmaker	1863-1887	Sword Bearer	1910-1940	Waldo Mootzka
1844-1885	Louis Riel	1863-1950	Black Elk	1916-1971	Edward P. Dozier
1844-1891	Sarah Winnemucca	1865-1915	Susan LaFlesche	1917-1952	Gerald Nailor
1844-1923	Two Leggings	1865-1922	Ramona	1919-1977	Herbert B. Fowler
1844-1911	Quanah Parker	1867-1923	Carlos Montezuma	1920-1956	Quincy Tahoma
1845-1915	Short Bull	1867-1937	Hosteen Klah	1923-1971	Popovi Da
1846-1912	Crazy Snake	1868-1933	Young Bear	1923-1972	Ned Hatathli
1847-1917	Two Moon	1869-1913	Amos Bad Heart Bull	1925-1944	Ben Quintana
1847-1929	Big Tree	1870-1930	Chauncey Yellow Robe	1932-1955	Ira H. Hayes
		1870-1947	Will West Long	1941-1967	Jerome R. Tiger

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The following includes all of the people—Indian and non-Indian—who are mentioned in the text, together with the many variants of their names and alternative English translations of the native forms. Those not found in the biographies are included for reference purposes, as well as to indicate the extremely wide range of spellings found in the literature; to have printed all of them in the text would have made the work unwieldy.

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smiths—these names provide only small hints of the fascinating, unusual information packed into this volume.

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About the Author

Frederick J. Dockstader, outstanding American Indian scholar, lived much of his early life on the Navajo and Hopi reservations. His comprehensive trilogy on the native arts of the entire New World—*Indian Art in America* (1960), *Indian Art in Middle America* (1964), and *Indian Art in South America* (1967)—has been published in five languages. He has taught at Columbia University, Dartmouth College, and other institutions, and has served as a consultant to museums throughout the U.S. and Canada. Dr. Dockstader was Director of New York's Museum of the American Indian, 1960-1975, and Commissioner of the Indian Arts and Crafts Board of the U.S. Department of the Interior, 1955-1967. A prolific author, he contributes frequently to magazines and research journals.